The Messenger.

"As the Truth is in Jesus."

VOL. LI.—NO. 47. PHILADELPHIA, WEDNESDAY, NOVEMBER 22, 1882. WHOLE NO. 2507.

Dr A H Strickler
14Feby83

THE MESSENGER.

ISSUED WEEKLY
BY THE
PUBLICATION BOARD
OF THE
REFORMED CHURCH
IN THE
UNITED STATES.
Office, 907 Arch Street,
Philadelphia, Pa.

☞ For Terms &c., see Business Department.

Poetry.

WHEN THE HEART RESTETH,

BY F. R. HAVERGAL.

"Thou hast made us for Thyself, and the heart never resteth till it findeth rest in thee."—*St. Augustine.*

Made for Thyself, O God!
Made for Thy service, Thy delight;
Made to show forth Thy wisdom, grace and might;
Made for Thy praise, whom veiled archangels laud;
Oh! strange and glorious thought that we may be
A joy to Thee!

Yet the heart turns away
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams,
Chasing illusions, melting day by day;
Till for *ourselves* we read on this world's best
"This is not rest."

Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One who can guide our aching, wayward feet
To find Himself our Way, our Life, our Peace;
In Him the long unrest is soothed and stilled.
Our hearts are filled.

O rest, so true, so sweet!
(Would it were shared by all the weary world!)
'Neath shadowing banner of His love unfurled;
We bend to kiss the Master's pierced feet;
Then lean upon His loving breast,
And know God's rest.

Ask not *how*, but trust Him still
Ask not *when*, but wait His will,
Simply on His word rely,
God shall all your need supply.

Communications.

For The Messenger

CONCERNING ATTENDANCE AT SYNOD.

Perhaps a word ought to be said in reply to an article in the Messenger of the 8th inst., entitled "A Wrong," and having reference to absentees at a recent meeting of one of the Synods. It did not occur to the writer of that article that his somewhat severe censure of the "thoughtlessness and ingratitude" of such congregations as do not defray the expenses of their pastors to the meetings of Synod, might possibly fall on congregations which are far from being thoughtless or ungrateful. The existence of such a practice does not, we think, necessarily imply that spirit of penuriousness from which the writer in question supposes it to proceed. It may well be, that some of the congregations who have not been in the habit of paying such expenses are nevertheless in a high degree liberal in supporting all benevolent enterprises. It may possibly be that some ministers have been in the habit of paying their own expenses from a desire that the contributions of their people might go undiminished to the support of missions or other forms of Christian work; and if, once in a long time, the burden should prove too great to be borne, it would not be a fair inference to regard their absence from Synod as of itself proving thoughtlessness or illiberality on the part of their congregations. We do not mean to say that the views of the writer referred to are destitute of truth and force; we only mean that they ought to be guarded by some such qualification as we have above set forth.

Our particular object, however, in this present article, is, not so much to make the above statements, as to raise the question, whether it is wise to require, year after year, the attendance at Synod of *all* the ministers belonging to that Synod together with one elder from each pastoral charge within its bounds? Is it a wise economy of time or of means to exact the annual attendance of all, for the transaction of business which the constitution supposes to be transacted, ordinarily, by a few representatives only? It is no light matter to vacate, for one Sunday, all the pulpits within a Synod's bounds; to call away all the pastors, for nearly a week, from their fields of labor; to lay upon the Church (whether ministers or people) the very considerable burden of expense which such a general assembly sometimes involves. Such a general suspension of divine service takes place necessarily, once a year, when the Classis meets in the spring; is it necessary, or advisable, that the same should occur again, within the same year, when the Synod meets in the fall?

We know well that the constitution permits a Synod to meet in the form of a General Convention, whenever that may be deemed necessary. But it is very apparent that this permission relates to occasions quite exceptional and extraordinary. As for the ordinary, average annual meeting of Synod, that, according to the constitution, is composed of certain chosen and appointed delegates. This, indeed, is the only method which strictly accords with the spirit of our form of Church government, which is not a pure and simple democracy, but republican, rather,—a government by means of appointed representatives.

The particular Synod which seems in this instance to be referred to, has been meeting, for a considerable term of years (ever since its organization, indeed) in the form of such general Convention. It has been meeting thus, by special resolution annually passed from year to year, in opposition to the wishes of a respectable minority of its members, and now, after the lapse of so much time, we cannot but feel also in opposition to the spirit of the constitution. In the course of the frequent discussions which have taken place on the floor of Synod on this subject, we do not remember any other argument offered in favor of the Convention form of meeting, except this, that the Synod, if composed of delegates, would be a comparatively small body, whereas a Synod ought to be "imposing" in respect of numbers. We remember, in particular, that, when, on more than one occasion, the question was discussed of holding a meeting in North Carolina, it was stated that it would be useless to go there as a small body of delegates; that, if a meeting of Synod was to serve any useful purpose there, it behooved it to present an "imposing appearance" by reason of its numerical strength. As if our North Carolina brethren had not yet emerged from the semi-civilized state, and it were necessary for the Synod to "strike awe" into their untutored minds by means of the vulgar device of a display of numbers.

We submit, that we cannot further prolong this practice of meeting annually, as a Synod, in the form of a "General Convention," without going contrary to the spirit of the constitution, as well as to the principles of a wise economy. We would suggest, also, that appointed representatives would naturally feel a stronger sense of personal responsibility for their attendance at the meetings of Synod, than those who, though expected to be present, had yet received no special appointment or commission, sending them there in a representative capacity.

For the Messenger.

OBJECT AND WORK OF THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

By C. B. Heller, of the Theological Seminary, Lancaster, Pa.

Three years ago, October 23d, 1880, there were assembled in convention at New Brunswick, N. J., nearly two hundred young men, representing 31 Theological Seminaries in the United States.

Articles of organization were drawn up and adopted, the first of which read:—"This organization shall be called the American Inter-Seminary Missionary Alliance."

Art. II. "The aim of this Alliance shall be the furtherance of practical interest in, and consecration to the cause of Foreign and Home Missions on the part of Theological Students, both as prospective missionaries and prospective pastors."

A want of some such organization as this had long been felt. Something must be done to stem the growing tide of indifference to the work of Home and Foreign Missions, and change it into an actual aggressive working force, full of that enthusiasm and zeal which sacrifices all and endures all in the cause of the Master. The missionary spirit must be revived in the Church. How was this to be brought about?

After serious and prayerful consideration of the matter, the students of Hartford Seminary, Hartford, Conn., (though the subject was agitated also at Princeton), brought before the public for the first time the idea of a "Missionary Alliance" as the best and most effectual means for creating a more living interest in the work of missions throughout the Church in general. Correspondence was opened with different Seminaries and arrangements made for a meeting in October, 1880. Thirty-one Seminaries responded to the call.

At this first meeting it was felt that the Alliance was just what was needed, and so commended itself to all as a success from the beginning. A need, two fold in character, presented itself for consideration at this meeting. This need was on the one hand, that of concentration, and on the other hand, that of diffusion. For the satisfying of this need, a committee called the correspondence and publication committee, was formed.

The different members of the Alliance scarcely knew of the existence of other seminaries, little of their creed, and much less of the seminaries themselves. Standing on the broad basis of the world's evangelization, the denominational lines could be lost sight of and a desirable end could be gained by coming into contact with and learning of each other. By establishing a bond of sympathy between the Theological schools, through the medium of correspondence, it was hoped that the missionary spirit might be focalized. This committee was to be the lens of the Alliance, catching and retaining all the convergent rays of Inter-Seminary Missionary intelligence.

But not only was the committee to concentrate; it was also to diffuse. The items of work and interest in the several seminaries needed to be brought to the notice of other seminaries for their encouragement and profit. The coal of missionary spirit that glows brightly in some institutions is needed to touch the cold indifferentism that is found in others. Therefore, this lens was not merely to focalize and hold the spirit of missionary enterprise that it gathered from various sources, but it was also to send forth again in divergent rays among the Theological Seminaries of the land this fervent spirit. Such were the prominent needs that led to the formation of this committee;—the need of a careful gathering to be followed by a prudent scattering.

The articles of organization adopted by the Alliance, required that the committee collect from Theological Seminaries all information of interest to the Alliance; to publish and circulate among the seminaries all information of interest to the seminaries; and to urge the formation of missionary societies.

How well the committee performed its work may be seen from the fact that at the second meeting of the Alliance, held at Allegheny last year, 46 seminaries were represented. An extensive correspondence had been carried on with different seminaries, and missionary societies were formed in institutions where formerly there were none, and those already existing were stimulated to greater efficiency.

The influence of the Allegheny convention was apparent on all sides in a general awakening of interest in missions, and as a result, at the late meeting of the Alliance held in Chicago, 52 of the 111 Theological Schools in the United States, embracing 15 denominations, were represented. Missionary Societies were reported in all seminaries except one, and regular missionary meetings are held in all.

Reports of the Allegheny convention, and letters of fraternal greeting and inquiry had been sent to Missionary Societies in the university of Christiania, Norway, Helsingfors, Finland, Königsberg, East Prussia, Upsala, Sweden, Breslau, Prussia, and Leipsic, Saxony, of which number the societies at Christiania, Norway, and Upsala, Sweden, sent hearty greetings to their brethren assembled in convention at Chicago.

Flourishing societies were reported at Berlin, Halle, Bonn, Rostock, Tübingen, Greifsmaddel, Erlangen and Göttingen. It is also reported that efforts are being made to gather a "Central Missionary Library" for all Europe at Halle.

Thus a bond of Christian union and fellowship has in part been developed between Europe and American Theological students by correspondence; and will be realized more fully in the future by the same means, and also by the exchange of missionary literature.

Now, more specifically, the aim and object of the Alliance, and what it really is doing, is to revive the missionary spirit in the Church, and to emphasize this point that the field is the world, that state lines, national boundaries, count nothing in the kingdom of Christ; to teach students that the very fact of choosing the work of the ministry obligates them to go and work wherever the hand of God directs, and not to interpret the promptings of their own selfish desires and inclinations as the moving of God's providence.

The Alliance does much to rid candidates for the ministry, of that spirit of selfishness which so frequently leads them to seek their own ease and comfort, and which stands so effectually in the way of self-denial, and a giving up of all for Christ. It seeks to promote entire self-consecration and love to God as the only impelling motive for entering His service.

In these meetings of the Alliance, the missionary work is of course discussed in all its bearings and phases, the best methods for prosecuting the work, its hindrances, its trials and joys, are all brought prominently forward, and in these respects the members have been much benefited by the presence of missionaries from home and foreign fields. Their words of advice and counsel, of encouragement and hope, have been an inspiration to all.

While the purpose of Alliance is to secure men, to inspire a willingness, a desire to go and work for the Master in the mission field, either at home or abroad, it emphasizes at the same time, this qualification as necessary: That together with this willingness, this desire, there should be also ability for the work, spiritually, mentally and physically. The world needs broad, great-souled men, who, above all things desire the success of the gospel. It does not matter much what denomination wins the world, but it is all important that it shall be for Christ.

The late meeting of the Alliance at Chicago was an interesting and profitable one. Interesting, in that the extent of the mission field and its crying needs were brought before us, and impressed upon our minds as never before. Profitable, in that we, each one and all, have been led to see more clearly our own individual responsibility in the matter, and has led us, in view of our utter unworthiness before God for work in His service, to a more devoted self-consecration.

Brethren, the Alliance has done us good and we mean that it shall do the Church good through us, God helping.

Members of the Reformed Church, our responsibility in the work of missions is great. Remember, that in the degree in which the Reformed Church ceases to be a missionary church in that degree she ceases to be alive. Let us be up and doing! Let each do what he can. Our brethren call. Christ calls. H.

He is the most practical politician who shows his fellow-citizens, as the wise old sailor told his shipmates, that "God has somehow fixed the world that a man can afford to do about right."—*George W. Curtis.*

THE ACTIVITY OF MORMONISM.

There have been from time to time reports of the success of Mormon missionaries in the Southern States, and particularly in Mississippi and Georgia. If we are not mistaken, a bill of special pains and penalties against them was not long since introduced into the Legislature of the latter, and their proceedings in Mississippi caused quite an ebullition of popular indignation. But the regions where they pursued their proselyting work were so remote and primitive that there was not much accurate information as to their success, and it was difficult to tell, from the secrecy of their operations, whether the emigrants from the nomad population were bound to Salt Lake City or only to some undefined region of the West. That they would find a congenial field among the "Crackers" and "Clay-eaters" of the more primitive sections of the South was evident enough, and it seemed that they had not neglected it. But little had been heard of them lately, and the slight disturbance over their operations had passed out of remembrance. It now appears that they have been at work in similar regions in North and South Carolina, and have made so many proselytes that the population has become alarmed and indignant, and proceeded in characteristic fashion to warn them out of the country, under threats of violence. It may be that the Mormon missionaries have not succeeded in making more than a few converts, and that the alarm and indignation are merely one of those causeless panics and excitements which are likely to come upon an ignorant population, but it is certain that the American Mormons were originally recruited from just such a primitive and uneducated society, and that the Mormon missionaries would find it a tempting and profitable field.

There is no other part of the United States where Mormon propagandism could be attended with success, except in isolated and exceptional spots of darkness or among peculiarly eccentric or abnormally vicious or ignorant individuals. The spread of intelligence through the press, and the general movement and inter-communication of the people is now so universal throughout the country, and there is scarcely a nook or corner in the North and West so primitive and secluded, where a knowledge of the real condition of the Mormon people and the nature of their religion has not penetrated, and where the Mormon missionaries would not be confronted with absolute knowledge and deep-seated aversion. This is also true of the greater part of the South, but there are still considerable regions in the majority of the Southern States, where newspapers are practically unknown to the larger part of the population, and where, strange as it may seem, there is no such knowledge of even so widely known and throughly discussed a subject as Mormonism, that would counteract the plausible stories of missionaries about the comfort and luxury of the Mormon colonies, or to disprove any version which they may choose to give of the Mormon doctrine. Here the Mormon apostles have only to go to find an ignorant credulity and unprosperous discontent, ready to be impressed with the stories of any new thing that appeals at once to their imagination and their cupidity, and there is no reason to believe that with the shrewdness and energy of the Mormon leaders, they have been ignorant of it or failed to utilize it. It is rather a striking instance of the vigor and determination of the Mormon Church, that when it is threatened in its very citadel by national legislation, it is not only defending itself by a virtual refusal to obey United States laws, but is carrying on its propagandism in our own territory and in the face of a strong and widespread popular indignation. It is true that neither its resistance at home nor its proselytism abroad will avail to save it, and that the more active it is, the stronger will be the force to put an end to its iniquities, but it is strong enough not to yield without a struggle, and perhaps a more serious one than is apprehended.

A gentle heart is tied with an easy thread.

Family Reading.

THE SUFFERER'S COUCH.

"Those members of the body which seem to be more feeble, are necessary."—1 Cor. 12: 22.

"My work is done,—I lay me down to die;
Weary and travel-worn, I long for rest,
Speak but the word, dear Master, and I fly,
A dove let loose, to nestle on Thy breast."
"Not yet, my child, a little longer wait,
I need thy prayerful watch at glory's gate."

"But, Lord, I have no strength to watch or pray;
My spirit is benumbed, and dim my sight;
And I shall grieve Thy wakeful love, as they
Who in the garden slept that Paschal night."
"My child, I need thy weakness, hour by hour,
To prove in Me, thy strengthlessness is power."

"Not for myself alone I urge the suit;
But loved ones lose for me life's printless bloom
And tender, patient, uncomplaining, mute,
Wear out their joyance in my darkened room."
"Enough, my child; I need their love to thee;
Around thy couch, they minister to Me."

"It is enough, dear Master—yea—Amen;
"I will not breathe one murmur of reply.
Only fulfill Thy work in me, and then
Call me, and bid me answer, Here am I."
"My child, the sign I waited for is given;
Thy work is done; I need thee now in heaven." —*Bickersteth.*

UNREASONABLE DEMANDS ON THE MINISTRY.

Communities know little and seem to care less about those heavy taxes on a pastor's time, strength and health which numerous funeral services bring. It is not only a pastor's stipulated duty, but the dictate as well of a true sense of obligation imposed by the precepts and example of his Master, to visit the sick, comfort the dying, and console the bereaved. It is, as far as such sad tasks can ever be, a pleasure to be worn and weary in the service of the distressed, doing what is in our power to relieve their sorrow. But there are certain restrictions which ought not to be lost sight of in the line of equity. It is a pastor's duty, first of all, to take care of the people of his own church, with their sins, their sorrows and deaths. He engaged himself to God and unto His people to do this. He has also other obligations, coming direct from Christ's command and example, to care for the poor and needy in their helplessness outside of his flock.

But these duties are often made almost intolerable for want of proper consideration and by the senseless tyrannies of society-customs. There is unnecessary display and consequent loss of time, which neither shows respect for the dead nor gives comfort to the afflicted living. The first form of this grievance comes from the habit of handing all over to the undertaker. *His* convenience alone is consulted as to hour of service and time consumed. The pastor is sent for after all other arrangements are made. He must bend his engagements, risk his strength, his health, often deprived of his food because of the shortness of notice, or other pressing engagements, going hungry to the service, and on this account most liable to cold from inclement weather. He is forced to go to the cemetery and stand in heat, cold or storm, to defer to a custom that has no warrant in Christian courtesy or in the Word of God. When he has performed the service of Christian comfort, and uttered words of admonition at the home or in the church, there should be nothing further needed or expected, either to honor the dead or comfort or admonish the living.

It is not in the power of man to tell how many faithful pastors have had their health injured or destroyed in meeting the demand of mere custom; nor is it in the power of mortal to tell how many afflicted families have been hopelessly invalided, or have lost their lives through the same oppression. Such a custom, both in the interest of living and dead, ought to be given up and allowed to go into the tomb of the superstitions of the ages.

Another oppression, by which hours of precious time are lost, is the long delays at the time of burial. No pastor can tell, especially in the city, whether the time of his call will be within an hour of the undertaker's motions or not. Why cannot funerals be on time as well as any other religious service?

The next form of this grievance is in some respects the most oppressive. It is the demand of those who have wealth, and who would feel outraged if the undertaker, and everybody else contributing to the services they would render their departed, were not paid in proportion to the service rendered, but who, never going to church, never giving any thing to sustain the church of Christ in any of its denominational divisions, have, therefore, no church place or name, but who look on the clergy, often despised and neglected in health and prosperity, as public servants, for public use, to be demanded at any time they and the undertaker designate, to comfort the bereaved, to apologize often for lives little conformed even to Christian proprieties; to go to the cemeteries miles away, and lose a whole half day, to come home either exhausted, by heat or dulled by cold, so that they are unfit for any further service during the day, and all this for no consideration whatever, either to themselves or the cause of religion.

This cannot be looked upon, in common honesty, in any other light than an oppression. If such members of society would but think that they are mortal, and that their homes are not beyond sickness and death, and that they will want the comforts and proprieties of religion administered by its clergy, they will see that they ought, for this alone, if for no better reason, to be contributors to the church of their affinities. It would be no great sacrifice for well-to-do people to have a pew, or part of a pew, or to contribute statedly to such an institution for the public good, and in view of times of trial when they will want the ceremonial proprieties, if not the realities, of the Christian religion. If they will not do this, and still demand the services of clergymen, they could contribute a becoming amount for his services to the poor fund of the church where he ministers, or to the Sabbath-school, or pay him in some shape, as they pay any other from whom they need and demand service.—*The Presbyterian.*

HINTS TO VISITORS.

Try, without being too familiar, to make yourself so much like one of the family that no one shall feel you to be in the way, and at the same time be observant of those small courtesies and kindnesses which all together make up what the world agrees to call good manners. Regulate your hours of rising and retiring by the customs of the house. Do not keep your friends sitting up later than usual, and do not be roaming about the house an hour or two before breakfast. If you choose to rise at an early hour, remain in your own room until near breakfast time, unless you are very sure that your presence in the parlor will not be unwelcome. Write in large letters, in a prominent place in your mind, "BE PUNCTUAL." A visitor has no excuse for keeping a whole family waiting, and it is unpardonable negligence not to be prompt at the table. Here is a place to test good manners, and any manifestation of ill-breeding here will be noticed and remembered. Do not be too ready to express your likes and dislikes for the various dishes before you. It is well to remember that some things which seem of very little importance to you, may make an unpleasant impression upon others, in consequence of a difference in early training. The other day two young ladies were heard discussing a gentleman who had a great many pleasant qualities. "Yes," said one, "he *is* very handsome, but he *does* eat pie with his knife." Take care that no trifle of that kind is recalled when people are speaking of you. Make up your mind to be entertained with what is designed to entertain you. If your friends invite you to join them in an excursion, express your pleasure and readiness to go, and do not act as though you were conferring a favor instead of receiving one. No visitors are so wearisome as those who do not meet half way whatever proposals are made for their pleasure. If games are proposed, do not say that you will not play, or "would rather look on," but join with the rest, and do the best you can. Never let a foolish feeling of pride, lest you should not make so good an appearance as the others, prevent your trying.—*St. Nicholas.*

EFFECT OF THE BIBLE.

Taine's "English Literature" has a remarkable passage, with reference to the effect of the Bible on the English people, as read and learned for the first time from Tyndal's translation:

"One hid his book in a hollow tree; another learned by heart an epistle and a gospel, so as to be able to ponder it to himself even in the presence of his accusers. When sure of his friend he speaks with him in private; and peasant talking to peasant, laborer to laborer, you know what the effect could be. It was the yeoman's sons, as Latimer said, who, more than others, maintained the faith of Christ in England, and it was with the yeoman's sons that Cromwell afterward reaped his Puritan victories.

"When such words are whispered through a nation all official voices clamor in vain. The nation has found its *poems;* it stops its ears to the troublesome would-be distractors, and presently sings it out with a full voice and from a full heart. But the contagion had even reached the men in office, and Henry VIII. at last permitted the English Bible to be published. England had her book. Every one, says Strype, who could buy this book either read it assiduously or had it read to him by others, and many well advanced in years learned to read with the same object."

USELESS ANXIETY.

Did you ever lie awake half the night, worrying lest something should go wrong the next day? And then, when the morning came clear and beautiful, were the troubles all removed, the difficulties smoothed away and the perplexities relieved, as if by magic? This has been my own experience, dear sisters, who take counsel around our evening lamp; and I am sure that some of you have had the same.

When we carry a burden to the Mercy-seat,—we ought to leave it there. Our Father has promised us help, yet too often we practically behave as though we did not expect to receive it at His hands. No matter where the help is needed, he is able to give it, just when we most want it, and just *where we are.*

Perhaps your health is a source of anxiety to you. You think that it is failing. You know that you are not so strong as you used to be. Little things tire you. You have not much to draw upon, and your nerve force is soon exhausted. It may be that you, a mother, have reason to fear that your life may be a short one. It is not that you dread dying, which for yourself would be but going home, and dwelling forever with the Lord; but what would become of the children, if you were taken from them? Who would understand Mary,—the fretful, nervous child who still has a warm, loving heart, and needs such gentle training? Who would restrain Claude, the bold eager boy, generous and true, but reckless and indiscreet? What hand would guide Edith, the baby, dearest of the household because of her dependence? The terror of leaving these beloved ones looms before you, like a spectre. Did you ever think that it is a terror of your own invoking, and one which should not be permitted to shadow you for a moment?

It is quite probable that, notwithstanding your present feebleness, you may live many years. Numbers of people live to old age, and are never very strong. If it is God's will, He can strengthen you day by day, and make you able to undertake each day's duties as they come. There is a sweet promise in the Psalms, which you may take for your own: "With long life will I satisfy him, and show him my salvation." That has been literally fulfilled in the experience of a great multitude, who are now rejoicing at God's right hand, where there are pleasures forevermore. It is in God's power to keep you with your dear ones, just as long as you are necessary to them.

It is in His power to do for you a much harder thing. If He sees that it is best for them and for you, that He should take you to Himself, He can make you perfectly willing, and perfectly happy in the prospect of going. He can lift you to a region where there is nothing but peace in waiting on the Lord, and where there is fullness of joy in submitting to His will. This He has done to others, and He can do it for you. The best way is to have no anxiety about it. Leave this care at the cross.

It may be, that you are distressed at change of fortune, loss of means, or some impending evil dimly seen, and alarming as it is vague. Or, you have friends away on a journey, and you are impressed with the idea that they will meet with an accident, or be taken ill on the road. You brood over it, till every ring at the door sets you trembling and quivering, with the fear that it is a telegram announcing disaster. You suffer in fancy ten times what the reality would make you suffer once. In most cases, you and those like you have all your anxiety for nothing.

We lose the joy of thankfulness, when we consume time and strength in needless foreboding. Let us trust in the Lord, not only for the next thing which is far off and may never come nigh, but for the little thing which is at hand, and which must be met and settled this very day.—*Christian Intelligencer.*

LESSONS IN HOME-LIFE.

"It is your cross, and you must try to carry it bravely."

Mrs. Gray was thinking on these words as she sat at her mending. The sun was streaming into the pleasant large sitting-room. Jimmy sat on the floor by little Daisy, amusing her with a bit of an old umbrella. Any one looking in at the door would have said, "What a pleasant scene!" but Mrs. Gray was thinking how she longed to be out in the sunshine, how she "hated" darning, and what little hope there was that times would ever be better. Then came the sentence at the beginning of my story. Yes, her cross was always to be "pinched." She knew very well she ought to be thankful that sickness and death had never come near her home, that her children were good, her husband faithful and industrious; she ought to have some cross. Just then she heard Jimmy's voice saying:

"Now, what kind of an angle is this?"

"Ob-tuse," said little three-year-old Daisy, as if her words were egg-shells that would break unless handled carefully.

"And this?" altering the two bits of steel.

"Right angle."

"And now, Daisy, if I put two sticks side by side, they are parallel, but if I put one across, that is—why, mamma, that makes a cross! A transverse makes the cross!"

"Yes, dear, I see. You can never make a cross out of two parallel lines."

The children went on with their play, but the mother had received a very precious lesson. "I make my cross," she said to herself, "just as Jimmy said. If my will were parallel with God's, there could be no cross; I don't believe I have any cross unless I make one!"

The sun shone just as invitingly, the pile of work was the same as before; but with an earnest desire to place her will by the side of God's, somehow the work in hand was not so wearisome; the room looked so cheery, her children's chatter was so amusing; and when, an hour later, a friend ran in and said: "How happy you look here," Mrs. Gray could yield a ready and hearty assent with no envy of her friend's richer lot.

It is not always easy to lift the transverse and make it parallel; but the exercise is strengthening, and each time the effort required is less. One helpful way of looking at the matter is to say to one's self: "Somebody must have the filling in to do; somebody must be poor, or sick, or troubled in this way. God sees I am fitted to take up this part of His work, and I will."

A little service of praise will often help to move the transverse will. Tell over your mercies, with a thanks after each one. A friend wrote you a pleasant letter; your sunny, cheerful room; the quiet hour when baby sleeps; the little faces that were watching at the window as you turned in at the gate. Never forget that "step to that peace" Thomas a Kempis gives: "Always expect less rather than more;" that will help you to keep your will parallel with the Divine will. As a very earnest Christian once said to me, when I ventured to pity her for certain trials she was enduring:

"But why should I not have some trouble? I don't flatter myself that I am strong enough to do without any spiritual tonic."

One who feels in this way seldom makes "crosses:" the will runs parallel with God's, giving an easy track for the life to run on, instead of forming a cross.—*Illinois Christian Weekly.*

EMBLEM OF MAN'S FALLEN STATE.

We have sometimes thought that we saw the fittest emblem of man's fallen state in the ruins of an old Church. Now deserted, desecrated, defiled, what a change is there! Save in the ivy, that like pity clings to the crumbling wall—sustaining and veiling its decay—and in some sweet wild flower rooted in window-sill, or gaping rent, beauty and life are gone. Yet there, once on a time, many a beautiful babe was baptized to God; there holy words were spoken; holy vows were taken, and holy communions held. There are eyes in glory that turn with interest to that lonely spot—God and man often met within these roofless walls; "This and that man was born there." But now the only sounds are the sighing of the wind or the roar of the storm—the hoot of the owl, or the hiss of the serpent; no life is found there now, but in the brood of the night bird, which has its nest among the ruins above, or in the worms that fatten upon the dead in their cold graves below. "The glory is departed." And once a shrine of God, but now a deserted sanctuary, may we not write "Ichabod" on the heart? The ruin resounds with the echoes which the ear of fancy hears muttering among the desolate heaps of Babylon—"Fallen, fallen, fallen!"—*Rev. Thomas Guthrie, D.D.*

BROKEN TOYS.

I found my baby girl to-day
Asleep upon the floor,
The space around her little form
With playthings scattered o'er,

Her hands were nestled 'neath her chin,
And one still firmly held
A broken toy, whose novel charm
As yet was undispelled.

There lingered still about the mouth
And on the brow a trace
Of thought, half grieved and half perplexed,
As if the tiny face

Already had begun to learn
The look it was to wear
In years to come. I stooped to kiss
Away the mimic care.

And as I laid her, still asleep,
Within her nest-like bed,
And smoothed the cradle's pillow for
The little weary head,

I thought how we of larger growth,
When tired of pains and joys,
With that same look, fall fast asleep
Amid our broken toys!

And then the Father, stooping, takes
The tired head to His breast;
And smooths the furrow from the brow,
And bears us to our rest.

—*Howard Glyndon.*

GOD'S WHITE MARBLE.

Lamartine, in his "Travels in the Holy Land," when speaking of the great mountain blocks of white marble, says:—"In looking back upon them from a distant stand point, they appeared like great masses of gold, as the sun shone upon them—bright and dazzling." The children of God are blocks of spiritual marble, and have a brightness superior to that of gold, when the polish of entire sanctification is put upon them. When Jesus Christ, the great Sun of Righteousness, shines upon them, they are bright in the reflection of His image. O, what a sight for delightful angels and glorified souls to look upon from the distant stand-point of everlasting glory! Depend upon it, those bright spirits who unite in rejoicing over repentant wanderers, will neither keep their melodious voices nor their musical harps still, when they see believers made perfect in that love which restores them to the image of their Redeemer. These are the Lord's white marble blocks, which His all-sufficient grace makes to shine in the beauty of holiness.—*Ex.*

BE JOYOUS.

Do not enjoy religion as something sepulchral, something awful, something that makes the countenance clothe itself in gloom, and as fit to be associated only with sick-beds, and death-beds, and the grave. This is not Christianity.

The first miracle of Jesus was wrought at a marriage feast: Christianity dawned upon the earth in the shape of a nuptial benediction. Jesus went to rejoice with them that do rejoice before He went to weep with them that weep.

If there be one effect of Christianity more marked, decided, and impressive than another, it is this, that it makes its subject a happy man. And no man can be happy who is not a Christian—out and out, in heart and soul, a living, regenerated Christian. Children, try to be cheerful in your religious duties.—*Ex.*

GOOD HUMOR.

Good humor is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors in his passage. It is the most exquisite beauty of a fine face; a redeeming grace in a homely one. It is like green in a landcape, harmonizing every color, mellowing the light, softening the hues of the dark; or like a lute in a full concert of instrumental sounds, not at first discoved by the ear, yet filling up the breaks in the concord with its deep melody.

Fire will not tarry in a single coal, but if many be laid together it will be long before it is clean gone. A single tree may not afford much shelter for a traveler, but he will rest beneath the thick boughs of the grove; so will Jesus often sit longer where many of "the trees of the Lord" are planted. Go to the assemblies of the saints if you would keep the arm of the King of saints. Those who dwell most with the daughters of Jerusalem are most likely to have a goodly share of Emmanuel's company.

Selections.

There is great danger of compliment in God's goodness at the expense of God's truth. —*Robert Hawker.*

The true Christian will take his religion with him to the most festive scenes. He has learned that it can both purify and enhance his joy.

Longing desire prayeth always, though the tongue be silent. If thou art ever longing thou art ever praying. When sleepeth prayer? When desire grows cold.—*Augustine.*

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

A man is not at liberty, in the Christian sense of manhood, to *detach* himself from his race, from the common stock to which he belongs, and to live as if he had no relation to the great breadth of humanity.

When Wrath comes to earth, it walks with tardy footsteps, its sword concealed within the scabbard. When Mercy comes, it is on nimble wings, with the offer of pardon in her outstretched hand.—*J. S. Van Dyke.*

The heart is not satisfied;
For more than the world can give it pleads;
It has infinite wants and infinite needs;
And its every beat is an awful cry
For love that never can change nor die.

Phœbe Carey.

If I ever reach heaven, I shall feel like rearing a monument there of gratitude to the stern visaged old tutor (Disappointment) who so often helped me on by putting me back, and stripped me that I might travel heavenward the lighter and freer.—*Theodore L. Cuyler.*

While it is perfectly true that there may be an irrational excitement which ought to be subdued and controlled, it is also true that there is a spiritual enthusiasm, a noble feeling, an absolute consecration without which the Church may be but a painted sepulcher. —*Joseph Parker.*

Make channels for the streams of love,
Where they may broadly run;
And love hath overflowing streams
To fill them every one.
But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

R. C. Trench.

Useful Hints and Recipes.

Green sage put in a closet will clear it of red ants.

To clean stair rods, use woollen cloth wet with water and dipped in sifted coal ashes. Afterward rub with a dry cloth.

MUTTON CHOPS.—Sprinkle with vinegar, pepper and salt; dip them in egg, sprinkle with cracker or bread crumbs and fry.

In dusting, use a soft cloth instead of a brush or wing; the cloth will catch all the dust, and you can shake it from the window, while the others set it floating again.

APPLE TOAST.—Pare and core tart apples without breaking them, put them on slices of stale bread, fill them with sugar, put a little butter and spice on each one, and bake them tender in a moderate oven.

A fern-case should be furnished with a false bottom, in order to good drainage—without which, ferns cannot be successfully cultivated. Let the bottom of the case,—under the rock-work, moss and earth,—be made of perforated zinc or sheet iron, through which the moisture may drain into the water-tight tank below. This should have a tap at one end, so that the water may be drawn out without hurting the carpet.

A mirror, placed behind a flowering plant growing in a basket against the wall, doubles the effect. A bottle of water, tied behind a picture-frame and filled with long sprays of ivy or shoots of nasturtion, produces a beautiful effect. Vines trailing around pictures or brackets add to the beauty of a room. A single rose in a crystal vase gives a look of life to a parlor, which the apartment lasks if it have no floral decoration whatever.

Miscellaneous.

FLIGHT OF THE SWALLOWS.

(SOUTHWARD.)

BY JULIET C. MARSH.

Now is the season of the bitter-sweet,
O! my swift little swallow,
Summer, your friend, passes with flying feet
Over the land, and calls you to be fleet,
And follow, follow.
With out-bound wings astir,
Flying so swift from whirl of snow and leaves,
Will you forget the nest beneath the eaves,
And on the dim, brown rafter?

At purple daybreak cleaving up the air
Before the sun, your lover,
You miss the song that floated everywhere,
When Summer made her promise, sweet and fair,
As you came over.
Ever the bird will sing,
Above the nest that little warm eggs fill,
With soft content; the soaring voice is still
When wings are strong for flying.

All the fair land is touched with happy light,
And mellow, magic shadows,
Yet, little swallow, stay not in your flight;
Frost follows with swift wings upon the night;
Winds haunt the meadows.
You were the dearest comer
Up the South wind with sunshine and with May;
The partridge drums, and you will not delay,
Out-rider of the Summer.

—*Christian Union.*

MOUNT ETNA.

Mount Etna is one of the celebrated historic fire-mountains of the globe. The first recorded eruption of Etna, mentioned by Diodorus Siculus, is supposed to have occurred about the time of the Trojan war. Three terrible eruptions are recorded by Thucydides as having occurred in the fifth century B. C. Altogether there have been about seventy outbursts, the most important of which were those of 1169, 1669, 1755, 1787, 1792, 1852, and 1868. The mountain is situated on the eastern coast of Sicily near the bay and city of Catania. The apex of the great conical mass is 10,835 feet above the sea level, and the crater, which is just below the apex, is in the midst of a plain nine miles in circumference. Around the base of the mountain is a fertile and delightful country. Towns and villages are clustered in this region, and in the rich soil of the decomposed lava and tufa are flourishing plantations of olives, vines, grains, fruits, and aromatic herbs. Though these have from time to time been destroyed by the eruptions, a delightful climate and productive soil, quick to restore the ravages to the fire-giant which burns above, have sufficed to overcome the fears of a people familiar with danger. The lower flanks of the mountains are covered with magnificent groves of chestnut, cork, olive, oak, beech, poplar, and pines, many of them of immense size. The region of desolation begins about six thousand feet above the sea, rough and black with beds of cinders and lava, or white with snow and ice, as one climbs to the upper summits. The great crater is in the snowy tract, rising in a cone eleven hundred feet high, and in about half a mile wide, with a depth of eight hundred feet. Sulphurous smoke and rumbling noises arise from it continually. There are about eighty secondary craters on the side of the mountain.

The eruption of 1669 destroyed fourteen villages, about a thousand lives, and utterly devastated the country. A fissure twelve miles opened in the mountain flank and poured forth a sea of fire, and afterward five other parallel fissures opened which emitted smoke and thundering detonations. The wall of Catania, which had been raised sixty feet high on the mountain-side, was overtopped and a cascade of liquid fire poured through the city. This lava current was so hot in Catania eight years afterward as to burn the hand approached to its cracks. It flowed into the sea for a width of six hundred yards, and lessened the depth of the water for more than a mile from shore about forty feet. This eruption was accompanied by a tidal wave and earthquakes. Another eruption in 1755 was little less terrible in its results.—"*A World of Wonders.*"

ENGLISH INNS.

The English hotels have been touched by the hand of progress; they have "lifts" and a table d'hote, and printed placards warning you to keep your door locked; but, thanks to the women, the inns are the veritable inns that Washington Irving praised. Most of them are built in the shape of a quadrangle, having the stable court in the center. The window-ledges are gay with flowering plants. Within are bewildering stair-cases and winding passages, and it is as easy to get lost among them as in a haunted castle. There is no office. The landlady sits in the snug "bar-parlor," amid a dazzling array of glass. She wears a black silk gown which rustles, and an imposing silk cap. Engraved portraits of the county nobility adorn the walls of the commercial room. Up-stairs, in the guests' private parlor, the late landlord is present—on canvas, and beside him smiles the landlady in her bloom, with side curls and a blue spencer. The halls are hung with colored prints of coaching-parties and hunting-scenes, and at each landing stands a table covered with pewter candlesticks containing half-consumed candles which will not be required in the bill. When night comes, the guest lights his candle and starts on an expedition to find the chamber. Some Americans use pocket-compasses for this purpose, but a maid-servant is surer. The furniture of the house belongs to the last century, and is, like Lady Jane, "not pretty, but massive." Mahogany temples of sideboards and ponderous bedsteads give the eye most pleasure. The bedsteads have canopies of faded damask, and the linen sheets are sure to smell faintly of lavender.

The fare in these inns is excellent; but the wary American will never demand that remarkable beverage which the English name "coffee:" he will drink tea, or the good bitter beer and the honest old claret. One continual joy at English inns is the dainty table-equipage,—the pretty china dishes, the clear glass, the spotless napery, and the never-omitted nosegay or plant in the centre. Another joy is the service. The retainers have grown in the house, and have caught its air of homely cordiality. Something of their respect and alacrity may be due to visions of future "tips," but the comfortable result is the same, whatever the cause. And their honesty certainly cannot be thus explained. The guest need not lock his door in an English inn; in truth, very often he can not, the lock being out of order. But he will lose nothing. Though he leave his property behind him, he shall see it again. One honest landlord will forward it to another; he may run away from it, but it will follow him all over England,—yea, all over Europe. There have been Americans who have left tooth-brushes, and have been pursued by them across the ocean.—*Lippincott's Magazine.*

Science and Art.

The longest span of wire in the world is used for a telegraph in India over the River Kistnah. It measures more than 6,000 feet, and is stretched between two hills, each of which is 1,200 feet high.

Mural tablets of brass, as memorials of Dr. Leonard Bacon and Dr. Nathaniel William Taylor, have been placed in Center Church at New Haven. The memorial to the former by the church society and to the latter by his descendants.

The largest locomotive ever built has just been completed at Paterson, and is one of twenty-five ordered by the Central Pacific Railroad. Its weight without the tender is sixty-two tons. The size of the cyliaders is twenty by thirty inches. These engines have eight drivers and a four-wheeled truck.

The Fall Exhibition of the Pennsylvania Academy of Fine Arts (Broad and Cherry Sts.) is now open and will continue until Dec. 9. It includes many choice works by American artists at home and abroad, the whole number of titles being 479. Visitors will find much to delight and instruct them. The popular Germania Orchestra Rehearsals at the Academy began last week, and will occur every Thursday afternoon.

Eighty-nine Dutch tiles have been removed from the parlor of the house at Tappan known as Washington's headquarters and where he signed the warrant for the execution of Andre. They were of clay, about five inches square, painted on a white ground in one color, purple, and each containing a representation of some subject from Scripture or the Apocrypha. They are still fresh in color and make a most interesting study.

Miss Whitney's statue of Miss Martineau, which is about to be sent to Florence to be put into marble, represents her sitting in a garden chair on her terrace, her hands folded over a manuscript in her lap, a shawl partly draping the figure, head lifted, and eyes looking into space. The funds for this piece of work, amounting to fifteen thousand dollars, fifteen hundred of which are still wanting, have been contributed entirely by women.

Examinations show that the Waterloo Bridge, of London, has suffered greater damage from the wash of the river against its foundations than was originally supposed. It has been decided to sink enormous caissons around each pier, and to run them down to such depths as completely to obviate any injurious effects that might be caused by the constant disturbance of the bed of the river. The work on these repairs has already been begun, and it is believed that it has not been undertaken too soon.

A new way of dressing wounds, accidentally discovered, has been brought into use by Dr. Neuberg, at Kiel. Two years ago a laborer appeared who had sustained a compound fracture of the forearm ten days before, which a comrade had dressed by surrounding the whole forearm with a thick paste of peat mold. On examination, the wound was found to be healing admirably, and the man was in excellent health. Dr. Neuberg investigated the properties of the peat mold, and decided that by reason of its power of absorbing products of decomposition, it is peculiarly valuable as a dressing for wounds.

Personal.

Rev. Alphonso A. Willitts, of Philadelphia, has accepted the call to the pastorate of the Warren Memorial Church at Louisville, Ky., and will enter upon his duties the 1st of January.

Mrs. Young, wife of the United States Minister to China, is so very ill from inflammation of the lungs and a frightful cough that, by advice of physicians, Mr. Young will take her back to Japan for the present.

Leonard W. Bacon, pastor of the church at Norwich, Conn., has notified his congregation of his intention to resign. He is writing a life of his father, Dr. Leonard Bacon, and this with other literary labors will interfere with his work as a pastor. Hence this decision.

General Wallace, the American minister to Turkey, is said to be a great favorite with the Sultan. As he is about to visit Syria on leave of absence for two months, the Sultan has furnished him with letters to the Syrian authorities instructing them to receive and entertain the Minister of the United States as his guest.

Mr. J. Adrien De Leon, who died a few days since in New Orleans, was a representative of one of the oldest creole families in Louisiana. Many years ago he was an officer in the United States navy, and was married to the daughter of the Hon. Robert J. Walker. She was afterward divorced from him, and is now the wife of Attorney-General Brewster.

Mr. Charles Lanman has just retired, at his own request, from the American secretaryship of the Japanese legation, after many years of honorable service. He is succeeded by Mr. D. W. Stevenson, late United States Secretary of Legation in Japan, and is reputed to be eminently qualified for his new duties. Mr. Terashima, the new Japanese Minister, occupied for several years the position corresponding to that of our Secretary of State. He was also President of the Japanese Senate and Minister to Great Britain, and was one of the courtiers of the Mikado who brought him out of his superstitious seclusion, and restored him to active sovereignty.

Items of Interest.

In Alabama 19 out of 65 counties have Prohibitory liquor laws,—about one-half of the population of the State.

The published estimate of the value of the library of the late Minister George P. Marsh, which the Hon. Frederick Billings has purchased for presentation to the University of Vermont, is $25,000.

One brewer in London confesses to a correspondent of the Chicago *Times* that the "Salvation Army" had diminished his receipts over $15,000 in one year through their work among the lower classes.

A wealthy Armenian of St. Petersburg has set apart $250,000 to found a college for his countrymen at Erzeroom. Ten years ago he sent seven young Armenians to Germany to be educated, as a preliminary step.

More than $3,000,000 have been given to Harvard College within the last ten years, and the President now calls for as much more. The income of the College is now half a million, which is only half that of Oxford.

Upward of 13,000,000 letters and postal cards are posted daily in the world. 3,418,000,000 letters are annually distributed in Europe, 1,246,000,000 in America, 76,000,000 in Asia, 36,000,000 in Australia, and 11,000,000 in Africa.

Arabi Pasha's tent, which was captured at Tel-el-Kebir, is in Portsmouth, England. It is a gorgeous affair, lined with silk and ornamented with bullion. It is closely guarded as one of the most interesting trophies of the campaign in Egypt.

The engineer of a Shore Line train stopped near a small Connecticut station on a recent night to learn what [illegible] that came in contact with the locomotive and caused a perceptible jar. A dead crane measuring ten feet between wing-tips was found near the track.

Queen Victoria has ordered a medal to all her forces, naval and military, engaged in the operations in Egypt. Two clasps are also to be given, one with the word "Alexandria," which is to be given to those present on July 11, 1882; the other clasp will be inscribed "Tell el-Kebir."

A Methodist authority states that there is one Methodist college student to every 1,000 members; one Episcopalian student to every 900 members; one Baptist student to every 830 members; one Presbyterian student to every 600 members; one Congregational student to every 413 members.

Mrs. John C. Green, of New York, has endowed an alcove in the Society Library in New York, with fifty thousand dollars, for the purpose of forming a library of works upon the fine arts solely. This collection will be more extensive and valuable than any other in America on this subject.

The great synagogue of Alexandria was not destroyed during the bombardment, but it was ransacked, and all its valuables are gone. The Egyptian Jews maintain that this synagogue was built by the prophet Elijah. They furthermore maintain that some of the scrolls of the law deposited there were brought from Jerusalem in the time of the Asmonean kings.

It is estimated by a Southern newspaper that the people of the South lost in the war only about one fiftieth as much as they have lost since the war by speculating in cotton. The same paper declares that cotton is a curse to the South. This sounds strangely in a land where it was proclaimed twenty years ago that cotton was king on this continent.

The Siamese language is so poor, having, for example, no passive voice, that it is found difficult to translate the Scriptures into it. At the same time, the country is flooded with low, vulgar tracts in English, throwing ridicule upon the Scriptures. These are printed in London, and imported by English residents. The Siamese young men know just enough English to be led astray by them.

Farm and Garden.

The last milk drawn from a cow at each milking is much the richest part of the mess. The reason is the same that the top of a pan of milk which has stood awhile is the richest part of it. The cream being the lightest part of the milk, rises or remains at the top of the udder, while the heavier, watery, portions settled at the bottom similarly, though not as perfectly, as when set in a pan. This richer portion of the milk being of greater consistency, settles to the bottom of the udder but slowly as the milk is drawn off. —*Ex.*

PREPARE FOR THE ICE HARVEST.—The uses of ice increase every year, and at this season, we have many inquiries as to the construction of buildings for the storing and keeping of this important winter product. A house that will hold enough ice to meet the demands of the average farmer, may be constructed at small cost. There are some general principles to be observed, in locating and building an ice-house. There needs to be good drainage of all water from the bottom of the building; no admission of air from beneath, and ample ventilation above. A non-conducting packing material is needed all around the ice, by which it may be kept as much as possible from melting. For this purpose, sawdust, spent tan, wheat chaff, or marsh hay may be used. In filling the house, the ice should be cut into blocks of regular size, that they may pack closely without leaving large air spaces between them. It does not matter so much about the thickness of the ice, if the blocks are properly packed, the thickness of six to eight inches is preferable. Ice keeps best when put in during freezing weather, with enough water thrown over each layer to fill the spaces between the blocks with ice, to the exclusion of the air. The door of the ice house may be left open for a few days before filling, that the ground beneath may become thoroughly frozen. A ventilator is provided at the top which permits of a circulation of air over the thick covering of sawdust placed upon the ice.—*American Agriculturist.*

Books and Periodicals.

THE ACTS OF THE APOSTLES. Explained by J. S. Howson, D.D., Dean of Chester, and H. D. M. Spence, M.A., Vicar and Rural Dean of St. Pancras, London. New York: Charles Scribner's Sons. 1882. Pp. 420. Price $1.25.

The Life and Epistles of St. Paul by Conybeare & Howson has so commended itself to the public that anything coming from the hand of Dean Howson, who furnished the historical part of that work, will be welcomed in this little volume. It is an abridgement of the work of that gifted man, as well as that of Dean Spence, and is the first commentary based upon the Revised Version of 1881. It has besides a valuable Historical and Critical Introduction and a chronological table, with "several Excursuses, practical notes and textual comments." These are by Dr. Schaff, the editor, who has been termed the Prince of Compilers. It also contains a colored map of the journeys of St. Paul, and the places mentioned in Acts and the Epistles. "The general plan pursued in the other volumes of the International Revision Commentary Series has been followed in this one. The more recent literature and commentaries upon the Acts have been consulted in its preparation, as well as some older works." It will be widely used by ministers and Sunday-school teachers. For sale by Porter & Coates.

MORAVIAN MISSIONS. Twelve Lectures. By Augustus C. Thompson, D.D., author of "The Better Land," "Morning Hours in Patmos," "The Mercy Seat," etc. New York: Charles Scribner's Sons. 1882. Pp. 516. Price, $2.

The lectures were delivered as one of the courses on Foreign Missions, at the Theological Seminary, Andover, during the years 1877–1880, and to the Theological Department of the Boston University, in 1882. They have now been thrown into a volume, and served as a contribution to the jubilee lately held on the One Hundred and Fiftieth Anniversary of the beginning of foreign missions by the Moravian Church. But in this age of missions the book has far more than a denominational interest. It would betray a very low degree of intelligence to be ignorant of the fact that the Moravians have planted the cross in Greenland and South Africa, among Indian tribes of North and South America, as well as among the swarthy people of the West India Islands, and in Australia; and yet few people know the details of the history of their work for the last century and a half. This lack of knowledge will be supplied by Dr. Thompson's book, which has the fascination of a romance, giving not only facts and dates in regard to missions, but also a history of the peculiarities of the people and of the climate, soil and products of the countries occupied by the missionaries. The history of Count Zinzendorf is especially interesting. The book contains maps, indicating the mission posts in Greenland, Labrador, Cape Colony, British and Dutch Guiana, Honduras, Nicaragua, the Mosquito Coast and Australia. It also contains a table of the literature of the subjects and a good index. It cannot fail to interest those whose hearts burn for the extension of God's kingdom. For sale by Porter & Coates.

THE BEGINNINGS OF HISTORY, according to the Bible and the Traditions of Oriental Peoples. From the Creation of Man to the Deluge. By Francois Lenormant, Professor of Archæology at the National Library of France, etc., etc. (Translated from the second edition.) With an introduction by Francois Brown, Associate Professor in Biblical Philology, Union Theological Seminary. New York: Charles Scribner's Sons. 1882. Pp. 587. Price, $2.50. For sale by Porter & Coates, Phila.

This is certainly the work of a learned man, upon a vital subject, and will interest those who go to the depths of things. We propose to give it a more extended notice next week.

HARPER'S MAGAZINE for December is exceeding rich in illustrations and literary attractions. The beautiful scenery of the Columbia River is finely illustrated by Cleveland Rockwell's pictures, the artist also contributing the descriptive article.———Joseph Hatton contributes a very interesting article, entitled "William Black at Home"—full of delightful gossip about this popular novelist, in which, indeed, the latter seems to take part—illustrated with pictures of Black's London lodgings, of Paston House, his Brighton residence, and of his yacht.———Under the title of "The Great Sea-port of Western France," Thomas W. Knox gives a charming description of Havre, which is attractively illustrated by Reinhart and Vanderhoof.———Mr. Bishop concludes his articles on Southern California with a description of Los Angeles, the San Gabriel Mission, Riverside, San Diego, and Santa Barbara—beautifully illustrated.——— Two poems by Herrick are given, each with a full-page illustration by Abbey.———Colonial history receives especial attention in two interesting contributions—one, illustrated, by Rev. P. D. Hay, entitled "Cameos of Colonial Carolina," the other, by Professor John Fiske, entitled "New England in the Colonial Period." Both these articles are valuable for the pictures which they give of social life in the Colonial Period, but Professor Fiske's is something more than this, since it is an admirable philosophical treatment of the Puritan idea and its development ———In fiction, Miss Woolson's new novel takes naturally the first place in the reader's interest, and seems likely to hold it to the end of her story. Black's "Shandon Bells" has reached a very interesting stage of development. There are three short stories: "Among the Rose-roots," br A Working-girl, is a very pathetic sketch, full of meaning; its sombre features find a pleasing contrast in the humorous characteristics of the other stories—"The Singular Vote of Aut Tilbox," by the author of "Cape Cod Folks," and "Tom's Moniment," by Susan Hartley Swett.———A scientific paper, "Storing Electricity," by Professor Henry Morton, treats very clearly a subject which is just now of especial interest in connection with recent novel applications of electricity as a motive power.———The Editorial Departments are well sustained.

OUR ANCESTORS, a Genealogical and Biographical Magazine. Edited by M. A. De L. Van Horn. Contents: The Hollinshead, The Duche Family, The Wife of Gen. R. E. Lee, White House Branch of the Van Horn Family (Con), Some Old Papers, The Van Buskirks Family, Early Settlers of Bucks County, William Penn, Old Presbyterian Churches of Philadelphia, Inscriptions on Tombstones, Six Mile Run Church, Records of Old Dutch Church of Churchville, (Con.) Notes and Queries. Notes on Books. Published by the Genealogical Association of Pennsylvania and New Jersey, No. 311½ Walnut street, Phila.

LITTELL'S LIVING AGE for November 18th, 1882, contains: Shelley and Mary, Edinburgh Review; What makes People to Live, and English: its Ancestors, its Progeny, part II., Fraser's Magazine; The Poetry of Mrs. E. B. Browning, Westminster Review; Miss Mitford, Athenæum; Card-Stories, Chambers' Journal; The French in Madagascar, Spectator; Economy, Queen; Mr. Gladstone at Home, Our Own Country; Urbs Roma Vale! part II., Blackwood's Magazine; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On Nov. 9th, at the home of the bride, in Lewisburg, Pa., by the Rev. R. Leighton Gerhart, Mr. Phineas Farrand Ball, of Bellair, Harford county, Md., to Miss Mary Coulter Kieffer.

October 25, by Rev. J. T. Rossiter, John W. Waldren to Annie C. Schminke, both of Baltimore.

October 26, by the same, Henry Smith, Jr., of Baltimore, to Augusta Stoll, of Anne Arundel county, Md.

November 7th, 1882, by the same, John Lynch to Esther Brooks, both of Baltimore.

At the Reformed Church parsonage, in Ringtown, November 12th, 1882, by Rev. W. B. Sandoe, Mr. Clinton Lindenmuth to Miss Christie Swenk, both of Union township, Schuylkill county, Pa.

At Meyersdale, Pa., October 29, 1882, by Rev. J. M. Schick, Mr. H. G. Bell to Miss Jeannette B. Heffley, of Meyersdale, Pa.

On Tuesday, November 14th, by Rev. D. B. Albright, Rev. Thos. H. Land, pastor of Turbotsville charge, Northampton county, Pa., to Miss Sallie M. Yearick, who for eleven years has been teacher in Bethany Orphans' Home, at Womelsdorf.

Obituaries.

DIED.—In Allegheny township, Westmoreland county, Pa., on the 4th instant, of scarlet fever, Philip Ernest, son of Philip K. and Dora Gumbert, aged 5 years, 5 months and 16 days.

DIED.—On the 2d instant, after an illness of five hours, from paralysis, near Bloomingburg, Fayette county, Ohio, Mrs. Susan Wissler, mother of Rev. H. Wissler, aged 75 years, 6 months and 4 days.

DIED.—In Pattonville, Bedford county, Pa., November 5th, 1882, Elder David Jamison, Sr., aged 64 years, 2 months and 20 days.

The subject of this brief sketch was for quite a number of years a faithful and consistent member of the Reformed Church, and for several years prior to his departure filled the honorable office of elder. His life was most beautiful and exemplary. Humble in demeanor, but wise in counsel, he was one of earth's true noblemen. Such characters are truly the salt of a corrupt humanity; the light of a dark world. His grief-stricken companion and sorrowing children are not the only ones who have sustained loss in the departure of our beloved brother. The entire community has lost a friend; and the Church a ready zealous supporter. But while we sincerely mourn his departure, we sorrow not as those who have no hope. During his sickness he gave repeated evidence of his readiness to depart and be at rest. When no longer able to speak above a faint whisper, he beckoned to his pastor, who stood at his bedside, and indicated by signs that he desired to communicate something to him; when applying his ear to his lips, he whispered, "All is fair." May an all-merciful Father sanctify this dispensation of His providence to the good of the bereaved friends and to us all, that with more zeal we may follow the Saviour he followed, and exemplify in our lives as he did in his, the resurgent power of our Divine Master, until we too enter into that rest which remaineth for the people of God. I. N. P.

DIED.—In Riddlesburg, Bedford county, Pa., October 10th, 1882, Mrs. Catherine Spiece, aged 91 years and 11 months.

Grandmother Spiece, as she was familiarly called, was a native of Germany, but came to this country 40 years or more ago. In early life she was consecrated to the service of God, and, with meekness and humility, she endeavored to discharge her duties as a member of Christ. She loved the service of God's house, and was faithful in attendance until the heavy burden of four-score and ten years prevented her. Her faith in Jesus Christ was firm and trustful. For several years prior to her departure, she longed for her release, yet her desire to depart was always subjected to the will of her heavenly Father. Rich in years, rich in faith, and abounding in the love of God, she has entered into rest.

DIED.—In Hopewell township, Bedford county, Pa., October 31st, 1882, Mr. William Bowser, aged 28 years, 8 months and 28 days.

Acknowledgments.

Received at Bethany Orphans' Home, Womelsdorf.

FOR CURRENT EXPENSES.

From Mrs. Rev. C. H. Reiter, James Creek, Pa., 1 comforter and 1 quilt, no estimate. Zion's Ref. S. S, Stone Church, Cherryville charge, Rev. J. W. Mabry, $7 00. Rev. Abraham Bartholomew's charge, 30 00.

D. B. ALBRIGHT, Supt.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. A. R. KREMER,
Rev. D. B. LADY,
Rev. H. H. W. HIBSCHMAN, D.D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, NOVEMBER 22, 1882

TO LITTLE CORN GROWERS AND OTHERS.

"The Rev. J. Calvin Leinbach writes that the 'Little Corn Planters' in the Riegelsville charge have made $20 out of their corn crop, for the cause of missions."—*Missionary Herald.*

"A little girl in the Pittsburgh Synod cultivated some missionary corn during the past summer, for which her father paid her fifty cents."—*Ibid.*

The little "corn growers" who are trying to make money for Missions will find some encouragement if they will read an article given in last week's MESSENGER, under the head of "Farm and Garden." It will teach them, how much can be raised on a very little land.

And, by the way, this contains a lesson for grown persons, and may help to incite them to the industry that already enables some thrifty Germans to support their entire families and lay up money from a small garden. In this large country of ours so sparsely inhabited as compared with France, there is an enormous waste of acreage. The margin of blue thistles and briars with which many fields are fringed along fence rows, would alone, if properly cultivated, support the population and bear a large profit. Indeed the successful efforts at husbandry on the part of contestants for Mr. Newcomer's prize for the largest crops of corn from an acre, is full of meaning. They tell us of undeveloped powers and resources in men and in the soil, and teach us that expenditure is not always waste. People may laugh at the farming of Horace Greeley, or Henry Ward Beecher and the failure of such men to realize what they claim in theory, but the laugh is turned by the practical good sense and persevering labor of any boy who demonstrates what can really be done.

We cannot but think that Mr. Newcomer's way of expending $500 was much wiser than if he had given it outright in the way of public charity. He has opened the eyes of people to the fact that many who may be eking out their existence in professed and involuntary idleness, can find a living in their own potato patches, and what is more, he has given an impulse to industry that will develop *character*. That is best of all and will tell on the lives of men, and on communities in the future.

We wish our young people would study the lesson here afforded. We would like to see them bring something to the cause of missions and it would be all the better if they could say "It is not what father gave me, but the fruits of my honest *toil*."

Zion's congregation, that laid the cornerstone of its house of worship on a recent Sunday in Reading, Pa., is the fourth living daughter of the mother church in that thrifty city. One died in infancy, but the mortality has been small all things considered, and the new child is vigorous and will live. What a comment this increase in the Reformed family is upon the proper division of overgrown congregations! It required hard work to break away at first, but the results have more than justified it.

Good reports come to us from Palatinate College, under the presidency of Dr. Geo. B. Russell. Things are in good running order, and denote an advance in the Institution. Thirty-three new students were registered in this fall term. With those of the former years who returned these make the whole number on the roll ninety-three. The winter and spring terms at Palatinate have generally the largest number of students. Last year the whole number, off and on, was 110. As there are now about 25 per cent. more than at the corresponding time last year, according to the usual increase for the remainder of the college year, the list will likely swell to an encouraging figure.

The Board of Trustees have taken favorable action on the proposed plan of paying off the debt. About the half of it can be already counted on, conditionally. But this is not available until the whole is covered. They are just now looking for the right man to take charge of the agency for raising the whole amount.

There was some friction in enforcing healthy discipline, but the results are satisfactory and the improvement manifest.

Christmas is coming. The little ones seem to feel as if its spirit were already in the air, and we hope the festival will not only be pleasant to them, but profitable to others by reason of their gifts. We would like to see them lay something by to place on God's altar when they celebrate the birth of Him who became poor that we might be made rich. If they are aroused to their duty they can not only pay off the debts of both Orphan Homes, but have something left to supply the current wants of those excellent institutions. We hope the spirit of benevolence will be developed in the young. It is just there that it should be cultivated.

Besides this the spirit of Missions should be infused into children at the mother's knee. The lack of ministers may be largely traced to failure in this regard. A goodly proportion of the men who have entered into the vineyard of the Lord have been apprehended by a sense of their duty in childhood. Dr. Harbaugh and Dr. Fisher both had a zeal for the work from their youth up; and we would like to hear the testimony of those who "yet remain," upon this subject. In a book noticed elsewhere we read that the window of an old castle is still shown from which Count Zinzendorf, at ten years of age, threw out letters addressed to the Lord, in the childish hope that He would get them.

We believe that the children of our Church could not only keep up the institutions at Womelsdorf and Butler, but *support a foreign missionary.*

Rev. D. B. Shuey has received a good send-off from the people he has just left in Lancaster county, for his new field in Emporia, Kansas. The New Providence charge recently contributed $75 towards his missionary work, and the Rhorerstown and Millersville churches have added $165—$50 of which was from one individual. Mr. Shuey had labored successfully in the New Providence charge for over six years, during which time the membership was doubled, the church property improved and the parsonage made a comfortable home. The members of his old congregations have such confidence in his fidelity and such a high appreciation of the unselfish motives that led him to break the tie that bound them together as pastor and people, that they are willing to help him wherever he goes.

We are glad to hear that Rev. Dr. Chas. H. Leinbach has recovered from the illness with which he was recently afflicted. He has been pastor of the Tulpehocken charge since 1864, when he succeeded his sainted brother, Dr. Thomas H. Leinbach, who had served in that one field over thirty-eight years. The pastorate of the two brothers has extended over fifty-six years. The present incumbent at Tulpehocken has not changed places often during his long and laborious life. He served the Landisburg charge for nearly seventeen years, then went to Lewisburg where he remained five years, and afterwards came to his present field.

Father Leinbach speaks with enthusiasm of a visit he was permitted to make to his old home in Perry county, during the past summer. His main object in mentioning it seems to be to express his joy at the good work his successors, Revs. Spangler and Lindeman, are doing in Sherman's valley. These two brethren occupy the territory over which he traveled, and have commended themselves by their faithful ministry. But he must have had strange and pleasant emotions upon visiting the charge he had left twenty-three years before. The model parsonage, at Landisburg was a joy to him; and then the people—how they were wont to crowd around one whom they regarded as their spiritual father! But the changes of two decades he found to be very marked. The old had passed away, and those whom he had baptized in infancy had grown to be men and women. Yet, it was a comfort to know that the dead in the Lord were resting from their labors, and that their children were actively engaged in the work of the Church.

Rev. D. W. Gerhard became pastor at New Holland, Lancaster county, Pa., in June, 1867. Since then he has baptized 252 adults. That is a large number, and we may be sure that infant baptism has not been neglected in a charge where so many grown persons have been brought to submit to the initial sacrament.

Rev. W. B. Sandoe is in the sixty-ninth year of his age, and says he feels as able physically, to do the hard work before him as he did at forty.

We call especial attention to the notice of the meeting of the Society for the Relief of Ministers and their Widows, and hope there will be a full attendance.

Governor Hoyt has issued a proclamation, appointing November the 30th, as the day of Thanksgiving. This falls in properly with the time appointed by the President of the United States, and the observance, we trust, will be general.

A note from Bro. Binkley informs us us that he has obtained thirty-two new subscribers for the MESSENGER and forty for the *Hausfreund* in the Friedensville charge, of which Rev. R. Weaver is pastor. And Bro. B. is not done there yet. He expects to finish the canvas in January, 1883.

The *Guardian* for December is about leaving the press, and we heartily commend it to the Church. It always has been an excellent Magazine performing a peculiar mission, and its character is well sustained under the present editorship. Independent of the Sunday School Department, the literature of the work is good, and what is more, its influence upon personal and household piety will be very great. We can not but think that if the subscription list to the *Guardian* is not greatly increased it will not be because of any defect in it as a periodical, but because our people are not a reading people.

An interesting account of the opening of a Sunday School in Japan, reached us too late for insertion this week.

THE TEN VIRGINS.

The gospel for the last Sunday in the Christian Year exhibits the full historical development of the Church. The entire visible kingdom of God on earth, with all that is included in it of form, substance and moral quality, both good and bad, is symbolically portrayed in this parable.

The Church of Christ, including all who profess and call themselves Christians and have received the sign and the seal of the covenant of grace, is represented by *Virgins*—as destined to be the Lord's Bride, holy and without blemish. All of the ten—which is the symbolical number of those who make up the militant Church—are virgins, and are pure and holy, either really and spiritually, or only formally. Hence, the *wise* and the *foolish* virgins. They all received the same grace when in baptism they were separated from the world and from sin Therefore holiness is one of the attributes of the visible Church; so that even those who come short at last of the everlasting benefits bestowed on the faithful are sacramentally members of the household of faith. They all go forth to meet the Bridegroom; they all have lamps and oil vessels; and, to all appearance, they are destined alike to partake of festal joys and benefits of the heavenly wedding. And yet, only paart of these are the true friends of the Bridegroom, and are possessed of the qualifications and heavenly wisdom that will ensure them a welcome reception. The foolish virgins have the traditional *form* of godliness; the wise virgins have both the form and the substance.

The time will come when the folly of graceless formalists will be consummated by the desperation of groundless hope. "The Lord delayeth his coming"—and so they fall into the sleep of indifference and worldliness, when suddenly a cry so piercing breaks the midnight silence that even *they* are awakened from their slumbers. Then comes the superadded folly. They ask the faithful ones, whose hearts had long beaten high with expectation of the glorious appearance of their God and Saviour, and who now are awakened from their pleasant dreamy contemplations by the glad announcement of His Advent, to give them of their oil. Here their folly reaches its climax; for such wild request implies the hope that the personal character of a Christian might be communicated to another; that the heavenly wisdom of God's elect might be shared by the worldly after their precious day of grace has been spent. They had received the grace of God in vain, and must now receive the reward of their folly.

May the last lesson of the Christian year be earnestly heeded by all who bear the name of Him who has called them by His grace, and be like those who wait for their Lord, with lamps trimmed and burning.

K.

THE PEOPLE ARE TO BE SPECIFIC IN THEIR THANKSGIVING DAY SERVICES.

Citizens of this great American Republic, this glorious "home of the brave and the free" should ever cherish sentiments of gratitude for liberty. Does God receive the honor due Him for this boon? It is to be feared He does not. Often our Fourth of July demonstrations manifest a lamentable spirit. To God, however, belongs the praise. If it had not been for the Reformation pentecost through Divine goodness and guidance: had it not been that God raised up heroic men like Zwinglius, Luther, Knox and others of historic fame: men of different nationalities to battle for truth, justice, equal rights, and for the restoration of religious worship according to the simplicity of the Gospel, we would not enjoy the advantages of Republican institutions: we would not, denominationally, sit under our own vines and fig-trees worshipping God in Christ. What a boon is liberty! Who can sufficiently prize it? Who can estimate its benefits? Millions of the race do not enjoy religious privileges, have no solemn, soul-inspiring sacramental feasts, no lively preaching of the gospel, through the rod of bigotry. Is liberty a blessing that can be valued too highly? No! we cannot be too grateful for the same.

In this land we live in safety of person and of estate in a far higher degree than perhaps it is possible for human beings to live in any other country. It is a great thing to be born free and live in a free country. In this land every man is a prince, enjoying equal rights with his fellows, entitled to secure for himself a post of honor, position and emolument. In this country every father can make attractive and enliven his own fireside as he has ability. Here he can follow his avocation with no one to exercise arbitrary rule over him. Chalmers said of the queen isle of Britain: "It sits in the bosom of security." We can say this also of our country, not because encircled by rolling waters of which we have made ourselves mistress by prowess, but because of protecting Providence. His wings of love are over us. He careth for this people for the reason that many righteous souls, fearing Him, are in it. As long as just men can be counted by thousands so long will we be secure in the enjoyment of liberty.

The people must be thankful for all the objects specified by the proclamation of the Magistrate. But above all blessings for which they are to be grateful at the behest of the President is the gift of God's Son. All other blessings of life are incomparable with this. And every proclamation for National Thanksgiving Day is defective when the name of this gift of God to the world is ignored. If God had refused to send His Son into the world how deep the moral darkness would be. Without the Sun of righteousness men grope in darkness, seeking for light without one spark of hope of finding it. Nothing is equal to the blessings human beings obtain in Jesus.

In Him they have full redemption—the restoration of all the divine gifts lost in the first Adam: a Friend that sticketh closer than a brother: a Physician able and willing to cure the terrible disease of sin: a Prince who saves from the fearful consequences of violation of law: a Rock upon which to plant sinful feet and stand securely in the midst of the raging, surging waters of sin and iniquity: a Righteousness to clothe the nakedness of the soul: a Fountain of cleasing for the healing of the nations: a true and faithful Intercessor at the right hand of the Father; a Conqueror to lead safely through the heat and contest of battle to be crowned victors at the hands of the Father. In Him sin was slain, fully satisfied for by suffering culminating with crucifixion—by Him the sting of death was extracted—the power of the grave destroyed—the gloom and darkness of the grave taken away. Shall the people be thankful for all the objects specified in the chief Magistrate's proclamation and not for the gift of God's Son, Jesus of Nazareth?

The proper observance of the National Thanksgiving Day is advantageous. It is beneficial. God is honored and He will remember mercy. He will withhold no good thing essential for the comfort and well-being of the people. But higher good accrues to those who in spirit and in truth give thanks unto the Lord and sing praises unto His name. Spiritual blessings come to their souls through the conduits of the Father's love in Jesus. If all of God's sacramental host engage in thanksgiving specifically, as the proclamation demands, they will enjoy a fatness of soul through riches of grace, for God never forgets to renew His blessings. With "the fatness of the Sanctuary" will they be abundantly satisfied. The refreshing streams flowing through the city of God will gladden their souls.

To acknowledge the Lord as the great Benefactor: to manifest joy and gladness before Him: to return suitable thanks for blessings received; to sing praises unto God at the command of the President is dignified, honorable, noble and in harmony with the Divine call.

H.

Communications.

DEDICATION AT PLYMOUTH.

The new Reformed Church at Plymouth, Luzerne county, Pa., was dedicated on Sunday, November 5, 1882. The weather was favorable and the attendance good, making glad the hearts of the pastor, Rev. S. C. Meckel, and his active people. The location is central, and the building churchly; frame, slate roof, the interior finish of hard wood, with a seating capacity of full 200.

The morning service was conducted in the German language. The procession was formed at the old hall, where, heretofore, the congregation worshipped. The clergymen and officers preceded, followed by four little girls dressed in white, bearing on a silk cushion the keys of the church; after whom came in double file the body of the people. At the door Elder Hahn delivered the keys to the pastor, who received them in the name of the congregation. Pastor Meckel read, during the subsequent services, a statement of the origin and growth of the congregation, and of the inception and progress of the building to its present completed state. He said that the balance of $200 debt, they expected to raise that day, which was also very nearly done. With a joyful heart he dedicated the church to the service of the Triune God, according to the forms of the Order of Worship, and all the people said Amen. Rev. F. K Levan, of Wilkesbarre, preached the dedicatory sermon from Psalm 24.

In the afternoon English services were held. Rev. White, of the Presbyterian church, preached, and Rev. Colville, of the Christian church, read the Scripture and led in prayer. The music in the morning was conducted by Miss Shellhammer, a member of the congregation; in the afternoon, by Prof. Kline and his Reformed choir from Wilkesbarre. Many of our people had also come from Wilkesbarre and Nanticoke to take part in the festivities of the day.

Plymouth is a large town of about 9,000 inhabitants, and is growing fast. It is, in fact, a suburb of Wilkesbarre, the corporate limits of the two places being about a mile apart, with the Susquehanna river between them. The new congregation, but little over two years old, has now a fine property, and numbers some seventy members. Give it five years' time, and it will be a strong congregation. Bro. Meckel has done a good work here, and his people deserve credit for having so wisely and efficiently aided him. There is a distinct and wide field for sowing and harvesting open to the Reformed Church in Plymouth, and, we doubt not, it will be husbanded prudently and successfully.

F. K. L.

CHURCH DEDICATION.

The beautiful and comfortable church, erected by the St. John's Reformed congregation of Bellefonte, in which the Synod held its last sessions, was dedicated to the worship of the Triune God on the last Sunday of October, the 29th ult.

In the interesting services of that occasion, the pastor, Rev. J. F. De Long, was assisted by Professor D. M. Wolff, who preached in the evening, and by the writer who preached in the morning. In the dedication service proper, which took place in the morning, the pastor used the appropriate service provided in the Order of Worship.

Had the weather been more favorable, no doubt the church would have been crowded to its utmost capacity at both services. The general interest of the community warrants this conjecture. As it was, there was an encouraging audience in the morning, and a still larger congregation in the evening. The church was built at a cost of about $14,000, most of which has been furnished by the members and friends of the congregation.

That the debt is not a large one is cause for congratulation. The pastor and hard-working members deserve credit for the noble work done by them.

W.

DON'T DO WITHOUT YOUR CHURCH PAPER—ESPECIALLY THE MESSENGER.

We are drawing towards the close of the year, when many of the subscriptions to the MESSENGER expire. There are always many discontinuances, mainly on the ground of economy. People say: "We are taking too many papers; we can't afford it; we must stop some of them," and frequently the first one stopped is the Church paper. This is a great mistake. If you are a church-member, you can't afford to do without your Church paper. If you discontinue it, you will lose greatly thereby, at least spiritually. As it is you havn't any more spirituality or interest in the Church and her work than you need. A Church paper is a constant reminder of duty; keeps alive our interest in Church work; cultivates our spiritual life, comforts, encourages, warms, stimulates and does us good generally—that is provided we read it faithfully. No Christian can afford to be without the help he receives from so excellent a paper as the MESSENGER—he will be the loser for time and eternity, if he reads it not week by week. Better that he should stop all secular papers, yea, better that he should do with $2.20 less of the necessaries of bodily life than that he should deprive his soul of the spiritual food the MESSENGER furnishes. But, perhaps you are the head of a family, and if you stop the MESSENGER you will deprive wife and children of much spiritual good. You can't afford this. If you love wife and children you

certainly want to see them have the most of spiritual benefit and enjoyment, it is possible to have. At least it is your duty as a Christian, husband, and father, to place within their reach the means of their spiritual improvement such as is afforded by the MESSENGER. Better you should deny them temporal good. Then don't stop the MESSENGER. It will be to you and yours a fountain of spiritual good as long as you continue to read it. It is not intended to take the place of God's written or preached word, but to help you understand that word, and day by day to bring it home to the heart and conscience. It is intended to give you information as to what the Church is doing for Christ and His cause, to show you where and how you can help His work along, and to encourage and provoke you to such good work. Further, the MESSENGER needs your financial support. It cannot afford to do without your subscription. It has a sphere of usefulness to fill that no other paper can fill for it, but unless you and I subscribe and pay for it, it will not be able to benefit us and ours; its field of usefulness will not be as wide.

If you don't take a Church paper begin at once to take the MESSENGER. It will pay you immensely to do so. Try it faithfully and you will be convinced that what I say is true.

L. W. J.

SUNDAY-SCHOOL CONVENTION.

East Pennsylvania Classis held its seventh annual Sunday-school convention, at East Mauch Chunk, Pa., on the 8th of November.

Nature furnished pleasant autumnal weather and exhibited to the visitors one of the most picturesque pages in her whole book. The attendance both of ministers and delegates from the different schools was poor, nevertheless, strict attention and a lively interest were kept up to the last. The topics discussed at the three sessions, were: How to make a Sunday-school a proper auxiliary of the Church; opened by Rev. J. J. Crist. The proper method of teaching the children and youth the doctrine of the Church; opened by Rev. J. E. Freeman. The cultivation of the spirit of missions and liberality; opened by Rev. Dr. H. H. W. Hibschman. Infidelity and intemperance, how to counteract these and other vices; opened by Rev. Dr. D. Y. Heisler.

Revs. J. E Smith, J. H. Hartman, and Messrs. A. F. Knight, Geo. V. Snyder, John Gumbert, and L. H. Lawall, also took part in the discussions. COR.

DEDICATION OF A CHURCH.

On Sunday, October 22, 1882, the new church at the Ridge Road, in Rockhill township, Bucks county, Pa., about one and a half miles west of Sellersville, generally called "Slichter's Church," was dedicated with appropriate religious services to Almighty God. It is a union church, and belongs jointly to the Reformed and Lutheran congregations. This is the second church at this place, the first having been built in 1826. It is a stone building, with a front central tower, surmounted by a spire, in which hangs a good-sized bell. Instead of a basement, there is a room attached to the rear of the building for the Sunday-school. It has no gallery, but a slightly elevated platform at the back of the congregation, for the organ and choir. The chancel, pulpit, reading desk, and baptismal font are made of solid walnut wood, and so are the chairs which adorn the chancel and pulpit platform. The audience room is neatly and tastefully frescoed, quite in harmony with the Gothic style of the building. The church is the most beautiful building in that community and therefore an ornament to it, as well as an honor to the liberality and Christian enterprise of the members of the congregations, for whose use it was erected. It is especially worthy of remark, that full provision has been made for the payment of all the expenses incurred in its erection.

The pastors, Rev. S. K Gross, Reformed, and Rev. F. Berkemeyer, Lutheran, were assisted on the occasion by Revs. N. S. Strassburger and W. S. Emery, who preached appropriate sermons in the German and English languages, to large and attentive audiences.

*

TEMPERANCE.

The following report on Temperance was adopted by the Ohio Synod of the Reformed Church, at its late meeting in Akron, O:

"The Special Committee on Temperance would respectfully represent to this Synod that several documents on the subject of temperance were placed in our hands by the chairman of the Committee on Overtures, purporting to come from the Woman's Christian Temperance Union of Ohio.

"With this as our basis we would respectfully present to your consideration and adoption the following preamble and resolutions, viz:

"WHEREAS, In the judgment of your committee, this is the time, when the deliverance of this Synod, on the subject of the manufacture, traffic and indulgence in strong drink as a beverage, ought to be clear, definite and postive, and

"WHEREAS, Our large and populous cities and growing towns and rural districts, are rapidly becoming the places of distilleries, breweries, saloons, and dens of corruption and iniquity, and since the traffic in strong drink is rapidly assuming alarming proportions and is even now a power for evil in the land, and

"WHEREAS, Those engaged in the iniquitous traffic, have meddled in our politics; essayed to corrupt our Legislators, bribed our juries and annulled our laws, and

"WHEREAS, The liquor traffic has arrayed itself in antagonism to the Church of Christ, and become hostile to our most sacred institutions; and filled our alms houses with paupers, and our jails and penitentiaries with convicts, and our scaffolds with victims, and

"WHEREAS, It has filled our land with widows and orphans, wrecked the fondest hopes, blighted the greatest genius and made happy homes desolate; demoralizing our youth and corrupting society; and

"WHEREAS, Moral suasion and temperance societies of themselves have not been able to suppress the wicked traffic; and

"WHEREAS, To tax the sale for purposes of revenue, would be to do evil that good might accrue, or to raise revenue from an iniquitous traffic; and

"WHEREAS, To license the traffic would be to legalize iniquity; and

"WHEREAS, It is a maxim, not only in Materia Medica, but also in morals, that violent diseases demand efficient remedies, and since the time has come when every true friend of temperance should take his stand in favor of the cause of temperance, therefore,

"*Resolved*, That this Synod in its wisdom and judgment both pronounce and declare, that as the case now stands, the only true and proper remedy for the gigantic evil of intemperance, in its most common form of intoxication, is Prohibition.

"*Resolved*, That the constant and only aim of all true friends of temperance, as the end of all their efforts, should be the suppression of its manufacture, its traffic and use of strong drink as a beverage.

"*Resolved*, That the way by which this prohibition is to, or may be attained, whether by legislative enactment, or by submitting it to a vote of the people, or by educating public sentiment, is a matter that ought to be left to the direction and judgment of the members of this Synod to decide for themselves.

"*Resolved*, That we solemnly pledge ourselves before God that we will avail ourselves of every opportunity to bear swift witness against this iniquitous traffic and use all legitimate efforts for its suppression."

IN MEMORIAM.

The special committee on "In Memoriam," of the deceased brethren, Revs. J. M. LeFever, J. S. Stoner and J. B. Thompson would report the following order of memorial services to be observed, and resolutions to be adopted by the Synod:

The memorial services to be held immediately after the preparatory services, to begin with the singing of an appropriate hymn and the reading of a suitable portion of the Holy Scriptures, and to proceed in the order of the priority of their several deaths.

That in memoriam of Rev. J. M. Le Fever, S. B. Yockey be appointed to deliver an appropriate address not exceeding ten minutes, to be followed by impromptu remarks of other brethren, each not to exceed five minutes duration.

That in memoriam of Rev. J. S. Stoner, Rev. E. D. Wettach inaugurate the memorial services with an address of ten minutes, to be followed by volunteer remarks, of other brethren, of five minutes length.

That in memoriam of Rev. J. B. Thompson, Dr. Vogt be appointed to begin the memorial services by such remarks as he may deem appropriate, not to exceed ten minutes, to be promptly followed by suitable addresses, from other brethren, of the same length of time named above.

The committee would also recommend the following resolution for the adoption of this Synod:

Resolved, That it is with profound gratitude to God, that our brethren in the ministry, whose death we sincerely deplore, were found at their post and fell with Gospel armor on, when their Divine Master called them from their labors in the church militant to the church triumphant.

Resolved, That we not only recognise the hand of a kind and merciful God, in the early termination of their ministerial work, but heed it also as an admonition to those of us who are older, and those who are younger in the ministry to be ready, for in such an hour as we think not, the Son of man cometh.

Resolved, That in the death of these brethren the church has lost some of her most efficient laborers, the Synod some of her most promising and faithful members, and society some of its prominent and useful citizens.

Resolved, That this Synod express its deep and earnest sympathy with those sisters with us in the same church, who have lost their husbands, and those children who have been deprived of a father's care and toil, and affectionately commend them to that God, who has promised to be a husband to the widow and father to the orphan.

Resolved, That a copy of these memorial services and resolutions be forwarded to those families, who have been so sadly bereaved, and that the Stated Clerk be instructed to publish them in the *Christian World* and MESSENGER.

The above report was unanimously adopted.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. W. B. Sandoe closed the fall communions in the Ringtown charge on the 12th inst. At Beninger church the attendance was good. The people are greatly pleased with the communion set, lately purchased from Mr. E. J. Zahm, at Lancaster. In St. Paul's congregation there were four additions by confirmation. In the St. John's and St. Peter's congregations the attendance was also good, but the contributions for benevolent purposes were not as large as they might have been. The pastor hopes for improvement in that regard. He has commenced four catechetical classes to be kept up through the winter, and although verging on the three-score years and ten, thanks God for the health given him thus far to perform his duties.

At the communions just held in the New Holland charge, Rev. D. W. Gerhard admitted six by confirmation at Zeltenreich's, of whom three received adult baptism, and three were heads of families. At Voganville he received three on renewed profession of faith, and at Salem (Heller's) church he confirmed 16, of whom 11 received adult baptism, and 5 were heads of families. He also received one on renewed profession of faith.

The corner stone of Zion's Reformed church at Reading was laid on Sunday, the 12th inst., with proper services. Rev. Dr. Bausman preached the sermon in the German language, in the First Church, from Isaiah 28: 16, 17, after which a vast congregation marched in procession to the corner of Washington and Eighth streets, the site of the new building. The Rev. L. K. Derr, pastor, gave a brief history of his flock, and performed the ceremonies. Dr. McCauley and Rev. H. Mosser led the congregation in prayer, one using the English language, and the other the German.

During the pastorate of Rev. D. B. Shuey, which lasted over six years, in the New Providence charge, he has preached 642 sermons, delivered over 450 lectures and addresses, made 3,267 visits, and traveled 28,867 miles. The benevolent contributions of the charge during the past year have amounted to $368.49.

Twenty seven persons were confirmed in the Reformed Church at Sinking Spring, Pa., on October 28th. Rev. W. W. P. Davis is pastor.

In the Lowell Reformed Church, part of Jacksonsville charge, of which Rev. J. R. Bachman is pastor, seven persons were added by confirmation.

Harvest festival services were lately held in the Reformed church of Mahanoy City, Pa., of which Rev. H. A. Keyser is pastor. The house of worship was filled to overflowing at both the morning and the evening services. The collection amounted to $91.33. In addition to this thanksgiving offering the congregation also encouraged the missionary, Rev. L. K. Derr, by giving him the handsome sum of $266, toward the building of the new mission church at Reading, Pa. So it should be.

The fall communions in the Augusta charge, Northumberland county, Pa., were concluded recently. The services were generally well attended. The collections for benevolent objects resulted as follows: St. Peter's, $11.78; St. Jacob's, $10.07; Emanuel's, $11.83; Stone Church, $2.45; Snydertown, $4.38; Hollowing Run, $4.21. Total, $44.72.

SYNOD OF THE POTOMAC.

Rev. B. R. Carnahan has entered upon the pastorate of the Rockingham, Va,, charge, with encouraging prospects. The membership received him with open arms.

The Rev. I. G. Brown, of Mercersburg, Pa., has resigned his charge after a pastorate of twenty-five years and a half. He had tendered his resignation on the 17th of June last, but it was rejected by an almost unanimous vote. He laid the same before the joint consistory again on the 11th of November, earnestly urging the acceptance of it, when the following resolutions were unanimously adopted by the joint consistory:

WHEREAS, Our pastor, the Rev. I. G. Brown, has again laid before us his resignation, and most earnestly requests that the same be accepted. Therefore

Resolved, First. That we comply with the request of our pastor by accepting his resignation, and joining him in asking Classis to call a meeting to dissolve the pastoral relation.

Secondly. That it is with the deepest regret that we comply with our pastor's request and join him in asking Classis to dissolve a relation that has been existing so long and so pleasantly between us. And be it further

Resolved, That in the resignation of Rev. Brown, we have lost a good and faithful pastor, an excellent preacher of the Word of God, and a kind and sympathizing friend in times of sickness and distress.

GERMAN SYNOD OF THE EAST.

Rev. A. F. Dahlman's address is 556 West Chestnut street, Lancaster, Pa.

On Sunday evening, October 29, Licentiate Frederick Schaefer was ordained to the holy ministry, and installed pastor of St. Luke's mission, Philadelphia. Rev. Dr. J. G. Wehly and Rev. Dr. N. Gehr officiated The latter preached a sermon on Luke 12: 42–44. The prospects of this congregation are promising for the future.

Rev. A. Boley, lately of St. Paul's Reformed congregation, Philadelphia, has accepted a call to the pastorate of the German congregation of Williamsport.

SYNOD OF THE NORTH-WEST.

Rev. P. J. Ruetenik's address is Clay City, Clay county, Iowa.

Rev. F. Feige has resigned as pastor of Storm Lake charge, Iowa.

Rev. F. Schaad accepted a call from Marion charge, Ohio. His address is, Bakersville, Marion county, Ohio.

On October 15th a missionary festival was held at New Berlin, Wis. The whole collection for various benevolent purposes amounted to $235.48.

RELIEF SOCIETY NOTICE.

The annual meeting of "The Society for the Relief of Ministers and Widows" of the Reformed Church, will be held at the residence of the treasurer, Rev. Dr. Theodore Appel, Lancaster, on Friday evening, Dec. 1, at seven o'clock.

E. V. GERHART, President.

NOTICE.

MEETING OF THE MUSIC (JOINT) COMMITTEE OF THE POTOMAC SYNOD AND OF THE SYNOD OF THE UNITED STATES.

The above Committee is hereby requested to meet at the Publication Rooms, 907 Arch Street, Philadelphia, on Tuesday, December 14, 2 o'clock, P. M. A full attendance is desired as business of importance is to be attended to.

E. E. HIGBEE, D. D., Chairman.

To Pastors of the Synods of the United States, Potomac, and Pittsburg.

The above Synods having complied with the overture of the Reformed Church Publication Board, in requesting their Pastors to take one collection a year in each congregation, for the benefit of said Board, we are prepared to furnish Pastors with offering envelopes, already printed, which they can distribute among their people for the purpose of aiding in carrying out this request. We will send, *free* of charge, any number desired. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street,
Philadelphia, Pa.

THE MESSENGER FREE.

According to our usual custom, we will send

THE MESSENGER

to all *new* Cash Subscribers, from this date to 31st December, 1883, thereby giving them two months subscription *free*.

Address,

REFORMED CHURCH PUB BOARD,
907 Arch St., Philadelphia.

CHRISTMAS BOXES.

We will fill orders for CANDY BOXES of the following kinds and prices:—

SATCHEL SHAPE.

1 lb.	per 100,	$2.00
½ lb.	"	1.75

FOLDING MANILLA.

1 lb.	per 100,	$1.30
½ lb.	"	1.10
¼ lb.	"	.90

"MERRY CHRISTMAS" printed on all, and the name of Sunday-School printed on same per order. To insure orders being filled in time, they must be sent in good time beforehand.

Address,

Reformed Church Pub. Board,
907 Arch Street,
Philadelphia.

OFFER OF PREMIUM FOR TRACT NO. 2.

The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York, Pa.; Theodore Appel, D. D., Lancaster, Pa., W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscripts must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

RENEWAL OF OFFER FOR FATHERS OF THE REFORMED CHURCH.

Until December 31, 1882, we will send, postage paid, the five (5) vols. of Fathers of the Reformed Church for $5.

REFORMED CHURCH PUB. BOARD,
907 Arch Street Philadelphia.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	$ .10
12 copies,	.65
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

We have endeavored to improve the appearance of the Almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch street, Phila.

GERMAN ALMANAC FOR 1883.

We have received a supply of German Almanacs for 1883, from the German Publishing House, Cleveland, O., which we will furnish at the following rates:—

Single copy, postage paid,	12 cts.
Twelve copies,	95 cts.

To which must be added 15 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

Address,

REFORMED CHURCH PUB BOARD,
907 Arch street, Phila.

PREMIUM TRACT, No. 1.—"THE REFORMED CHURCH IN THE UNITED STATES."

We are now prepared to fill all orders for this Tract. We have sent to Pastors and others sample copies, and we expect to receive many and large orders for it. Let pastors get a full supply and scatter them far and wide. Let consistories resolve to send for a good supply to distribute among the people. Let elders and deacons have their pockets full of them and hand them out.

It is a cheap and convenient way to gain useful and important information in regard to the Church, not to say, a good way to let others know our history, aim and position as a Church. Encourage this enterprise, and make it a means of doing good. The cost will be amply repaid.

If this proves to be a success, it will be followed by others.

Will send it postpaid for CASH—*no discount*:—

1000 copies,	$6 00
500 "	3 15
100 "	65
12 "	10

Address:

REFORMED CHURCH PUB. BOARD,
907 Arch Street,
Philadelphia, Pa.

Sept. 1, 1882.

BUSINESS DEPARTMENT.

Rev. Charles G. Fisher,
Superintendent and Treasurer.

TERMS OF THE MESSENGER:

$2.20 *a year, in advance*, postage included. Six copies to one add ess for one year, $11 00.

No papers discontinued, except at the option of the publishers, unless o ders are *sent direct to the Publication Office*, at least two weeks before the time subscribed for expires, and all arrearages are paid.

The publishers will not be respons ble for notice given to an agent or postmaster.

When arrearages for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

☞ Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the REFORMED CHURCH PUBLICATION BOARD.

☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

CHRISTMAS SUPPLIES.

SERVICE, No. 1,	Whitmer, Per Doz.	40
" " 2,	"	25
" " 3,	"	25
" " 4 (New),	"	25

" " 5, with Music, 10 Selections (New), and Five Copies of Hull's Annual, 1879, containing Anthems—noted in service—with every 100 Copies ordered, per hundred, $5.00

Specimen Copies, Five cents each. All Postpaid. Copies of the Five Services, Fifteen cents.

The latter Service is what Sunday Schools who have no facilities for selecting suitable pieces (Carols) with Music, want. Indeed, it will prove just the thing for all Sunday-schools that will wish to have a well-arranged service—interesting and instructive to all.

CHRISTMAS ANNUALS for 1882.—Hull's, Mrs. Pitt's, Bigelow & Main's, Ward & Drummond's, &c., at usual prices. Specimen copies, Five cents each.

CHRISTMAS CARDS in variety, and at all Prices Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street, Phila., Pa.

COMING EDITION OF HYMNS
FOR THE
REFORMED CHURCH
(POCKET),
FOR CHRISTMAS GIFTS.

Will be ready about December 10, 1882, at the following prices:—

Roan Emb., Plain,	.50
" " Gilt,	.65
Imitation Turkey, Gilt,	1.00
Real " " stiff or limp,	1.75

SAME WITH FORMS FROM ORDER OF WORSHIP.

Roan Emb., Plain, 65c.; do do. Gilt,	90c.
Imitation Turkey, Gilt,	1.25
Real Turkey, Gilt, stiff, or limp,	2.00

Name, 10 cents each.

ALSO

FORMS—For Ministers and others.

Muslin, Limp, 35c.; Morocco, Limp, 75c.

Usual discount to parties ordering large quantities.

Will be printed on good paper and in best styles of binding. Orders filled in their turn. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street, Philadelphia.

Also the following:

REFORMED CHURCH HYMNALS WITH TUNES.

Small Print.

Roan Embossed,	$1.25
" " Gilt,	1.50
Imitation Turkey,	2.25
Real Turkey, Gilt,	3.25

Large Print, without Tunes.

Muslin Embossed,	$1.25
Roan Embossed,	1.50
" " Gilt,	1.75
Imitation Turkey,	2.75
Real Turkey, Gilt,	3.50

Books by Rev. J. H. Good, D. D.

Prayer Book and Aids to Private Devotions, postpaid,	30c.
Church Members' Hand-Book, new, 176 pages, 50c.; per dozen,	$5.00

And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above books sent postage paid on receipt of the retail price, or by express, subject to discount.

SUPPLIES FOR SUNDAY-SCHOOLS.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give *our*—rather *their*—store the preference. Bear in mind *we* can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

HYMNS & MUSIC FOR SUNDAY-SCHOOLS.

Hymns and Carols, by Miss Alice Nevin. $4.50 per dozen. Companion of Praise, by Rev. Dr. Van Horne, D. D. $3.60 per doz. Song Treasury, by J. H. Kurzenknabe. $3.60 per doz. Silver Echoes, New, by J. H. Kurzenknabe. For Primary & Intermediate Classes, $2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

Hymn Books, Order of Worship, Golden Censer, Catechisms in all styles of binding, and at all prices.

SUPPLIES FOR OUR MINISTERS.

We can fill orders for Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices

Also all orders for Miscellaneous Books at prices as *low as offered by any house in the trade.*

We respectfully solicit the patronage of the Church. Address

REFORMED CHURCH PUBLICATION BOARD,
907 Arch Street, Philadelphia.

Youth's Department.

CHARITY.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the guineas,
It may help some cause to live.

A few little bits of ribbon
And some toys—they were not new;
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of His children
When they never give at all?

Exchange.

EMPEROR AND PRISONER.

In the gray of an early morning, during the reign of good Joseph II. of Austria, a strange scene occurred in one of the streets of the old city of Presburg. We can forgive history much of its dry detail and stiff formality when it also records for us heart-touching incidents of real life like this that we have here to tell.

The nearly silent street, flanked by its two rows of tall houses, most of the blinds and shutters still closing the windows at that early hour, was being swept by a gang of convicts, brought each morning through the prison gates for the purpose. In the line of prisoners was an old man whose hair and beard were white as silver, and whose ugly uniform did not wholly hide a certain stateliness of bearing, which he, however, did not allow to hinder his work. But in spite of his prepossessing look and manner, it was to be noticed that only he of all his wretched companions dragged at his leg a chain, weighted by a heavy bullet. Yet it seemed impossible to believe that he excelled in crime the repulsive-looking wretches about him.

As the work of cleaning the streets progressed, the thoroughfare, in spite of the early hour, came at last to have one passer-by. A tall, elderly man, very plainly dressed, but wearing a kind of uniform, advanced along one of the pavements, and as he looked at the gang of sweepers his eye quickly singled out the old prisoner. This observer seemed soon to notice that although the white-haired, aged man, in spite of having the chain and ball to drag, managed by sheer exertion to keep up with the others in his work, the overseer was nearly always shouting at him in anger, and finding fault without cause. The spectator stepped into the road to the old man's side.

"What," he asked, "is your crime, that you are treated in this way?"

The old prisoner at the sound of a voice which had in it a tone of pity, looked up and stood still, resting his broom upon the stones. It was a terrible story of persecution and cruelty he had to tell. He belonged to a distant province, and his position there answered to the class in England called "yeoman," he having been owner of a small property of his own. But, most unfortunately for him, the farm lay on the skirt of the great estate of Count ——, and this nobleman had fixed an envious eye upon its scanty fields, as King Ahab did long before on Naboth's vineyard. Their owner, prizing the spot as having been the home of his forefathers, refused to sell it to the Count. From that hour began his persecution. One legal process was served upon him after another, costs being run up at every stage. In the end he was fairly ruined, and was forced to agree to sell the farm to the rapacious nobleman, but he bargained that he was to remain in the house for one year more. One day soon after this he was standing at his gate, deep in grief at the prospect. A wounded hare unexpectedly ran by, and without thinking what he was doing, he instinctively raised his stick and put the poor creature out of his pain. At that moment the Count's servants came up and arrested him on the spot, and although he had not laid a finger upon the hare he was taken to prison. There he lay for six months before he was tried, and when he was placed before the judge the influence of the wicked Count secured his being sentenced to two years' imprisonment. In the meantime his wife and children were turned out of the house and plunged into utter poverty.

"That, sir," concluded the aged prisoner, "is my history."

"But can this persecution be possible?" asked his sympathizing listener; "why is your emperor not informed of it?"

"Oh," sighed the old man, getting his broom again in motion, "the emperor is far away; and besides, in a quarrel with a nobleman a poor man like myself must be in the wrong."

"I will see the governor of your prison," was the next remark.

"Nay, nay, sir," the prisoner hastened to say, in a trembling voice; "pray do not try to interfere in my favor. A person once did so, and, as the result, I suffered fifty lashes, and have to drag this heavy chain. Do not speak for me, or I shall suffer for it."

Another voice now broke in, speaking in loud harsh tones. "There you are again, you lazy fellow, chattering away your time instead of working. Have you found another soft-hearted fool to listen to your whining? Do you wish another fifty lashes, and a chain and bullet for yonr other leg?"

The brutal speaker was the overseer, and he raised his stick to strike the old man. But the gentleman parried the blow with his walking-cane, sending the truncheon flying.

"Sirrah!" exclaimed the furious overseer, "I will arrest you for daring to interfere with an official. You are a prisoner, sirrah!"

Leisurely the stranger unbuttoned his surtout, disclosing to view a glittering star upon his breast. It was the Emperor Joseph himself. He was accustomed, when travelling, to walk out alone, early and late, seeing things with his own eyes.

"Mercy! mercy!" cried the terror-stricken overseer, falling upon his knees.

"Away!" replied the emperor. "Lead me this moment to the governor."

The governor sank into a panic still worse than that of the overseer on hearing that the emperor had entered the jail. He, however, stammered out that the blame rested with the judge, who was a great friend of the count.

"O great God above, what villainy!" exclaimed the emperor. "But woe be to him who now injures a hair of that old man."

Hurrying back to his castle, the emperor ordered the judge to be summoned before him. The result was that the judge was put into prison, where he first of all received fifty lashes, answering to those he had, by his unjust sentence, inflicted on the old man; next the chain and cannon ball was transferred from the innocent prisoner's leg to his own, after which he was made to clean the streets of Presburg like other convicts. And among his companions in this task he soon found out the ex-governor and the ex-overseer; the latter of whom now found the stick he had so mercilessly ill-used often coming down upon his own back.

Nor did the good emperor stop here in doing justice; he sent for the liberated old man, and thus addressed him:

"I will make you the governor of the jail, believing that you, who have suffered the barbarous cruelties of persecution, will show humanity to the prisoners under you. Farewell! Collect your family around you, and may God bless you!"

Before the amazed old man could thank the just, God-fearing emperor, the door of the apartment had closed upon him.—*Day and Rest.*

THE LITTLE SHEPHERD DOGS.

One herder, whom we met at Cold Spring ranch, showed us a very pretty dog that he said he would not sell for $500. She had at that time four young puppies. The night we arrived we visited his camp, and were greatly interested in the little mother and her nursing babies. While we were examining, the assistant herder came to say that there were more than twenty sheep missing. Two male dogs, both larger than the little mother, were standing about doing nothing. But the herder said neither Tom nor Dick would find them. Flora must go. It was urged by the assistant that her foot was sore, she had been hard at work all day, was nearly worn out, and must suckle her puppies. The boss insisted that she must go. The sun was setting. There was no time to lose. Flora was called, and told to hunt for lost sheep, while her master pointed to a great forest, through the edge of which they had passed on their way up. She raised her head, but seemed very loath to leave her babies. The boss called sharply to her. She rose, looking tired and low-spirited, with head and tail down, and trotted wearily off toward the forest. I said:

"That is too bad."

"Oh, she will be right back. She's lightning on stray sheep."

The next morning I went over to learn whether Flora found the strays. While we were speaking, the sheep were returning, driven by the little dog, who did not raise her head or wag her tail, even when spoken to, but crawled to her puppies and lay down by them, offering the little empty breasts. She had been out all night, and, while her hungry babies were tugging away, fell asleep. I have never seen anything so touching. So far as I was concerned, "there was not a dry eye in the house."

How often that scene comes back to me,—the vast, gloomy forest, and that little creature, with the sore foot and her heart crying for her babies, limping and creeping about in the wild canyons all through the long dark hours, finding and gathering in the lost sheep! I wonder if any preacher of the gospel ever searched for lost sheep under circumstances so hard and with such painful sacrifices?—*Dio Lewis.*

A LOOKING-GLASS STORY.

BY MISS IDA HINMAN.

When Nellie was a little girl, not quite three years old, she was playing quietly one morning up stairs, all by herself; by chance she happened to notice a chair standing near the dressing-case.

"I'll get upon the chair and see the pretty things," thought Nellie.

It was only the work of a moment for her to climb the chair. But what attracted her attention before the toilet articles, was the looking-glass and the face it reflected. Nellie opened her eyes widely at seeing the little girl before her; and a very pretty little girl it was, too, with beautiful brown curling hair, large blue eyes and rosy cheeks.

Nellie looked closely at the little girl for a few moments, and the little girl looked at Nellie. Then Nellie happened to pucker her mouth a little; and the girl in the glass did the same.

"The little girl is making faces at me," thought Nellie. "I'll make a worse face at her." And Nellie screwed up her little mouth in the most unbecoming manner possible; and the little girl in the glass made as ugly a face back.

But though she tried again and again, Nellie could not compel the girl in the glass to look pleasant by making faces at her; she would always make as ugly a face back at Nellie as Nellie could possibly make at her. "You naughty, bad girl to keep making faces at me. I am going straight down-stairs and will tell my grandmother about you."

So Nellie left the chair and hurried down-stairs, running so fast she fell over the cat that was sleeping near the sitting-room door. But as she was not much hurt, and being very much excited, she picked her little self up and cried, "O grandma, there is a naughty, bad girl up-stairs making faces at me; do come up-stairs, grandma, and scold her good."

"I guess you are mistaken, child," said grandma.

"Oh no, I am not, grandma; do come quick."

So nothing would do but grandma must leave her work and go up stairs with the importunate child.

"Where is she?" asked grandma, as soon as they had reached the room.

"Right here," said Nellie, and she climbed upon the chair before the glass and commenced making faces as before.

"Why Nellie," said grandma, "it is only yourself. It is only the reflection of your own little face in the glass. Who made the first face, child; you, or the naughty girl?"

"Why I most forgot, grandma; but I guess I did," said Nellie, *honestly.*

"Well, I guess you did," replied grandma, laughing heartily. "Now, dear, you smile at the little girl and see if she will not smile at you in return."

"Oh yes, grandma; she is smiling. O you sweet little girl," cried Nellie, perfectly delighted with the pretty face that now smiled so sweetly at her.

Nellie is a woman now, and her dear grandma has long since gone to her rest, but she still finds the principle of her looking-glass mistake to run all through life.

The world is like a looking-glass; frown at it and it will frown back at you; smile at it and it will give you smiles in return.

One smile does more toward softening an enemy and making a friend, than a life-time of frowns. If one feels that he is unloved and uncared for in the world, let him ask himself, does he love and care for any one, or is he living for self with no regard for others?

The one who lives only for a selfish end, overreaches his object, and loses the best part of life's happiness. But he who obeys the great command to "give," will always find true the accompanying promise, "it shall be given unto you," "good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

Give then, give unsparingly to all around you; love, smiles, kind words, charitable thoughts, loving deeds. All that makes life joyous and happy, and be sure you shall have all these given to you in return. Every-day life proves the truthfulness of the words: "For with the same measure ye mete withal, it shall be measured to you again."—*National Baptist.*

SOMETHING ABOUT BOYS.

A wide-awake boy is always a fruitful subject for newspaper talk. The *Hawkeye* man has this to say on the subject, and we must admit that there is much of the real boy about it.

"An exchange says a boy will tramp two hundred and forty-seven miles in one day on a rabbit hunt and be limber in the evening, when, if you ask him to go across the street and borrow Jones' two-inch auger he will be as stiff as a meat-block. Of course he will. And he will go swimming all day and stay in the water hours at a time, and splash and dive and paddle and puff, and next morning he will feel that an unmeasured insult has been offered him when he is told by his mother to wash his face carefully, so as not to leave the score of the ebb and flow so plain as to be seen under the gills. And he'll wander around a dry creek bed all the afternoon piling up a pebble fort, and nearly die off when his big sister wants him to please pick up a basket of chips for the parlor stove; and he'll spend the biggest part of the day trying to corner a stray mule or a bald-back horse for a ride, and feel that all life's charms have fled when it comes time to drive the cows home; and he'll turn a ten-acre lot upside-down for ten-inches of angle-worms, and wish for the voiceless tomb when the garden demands his attention. But all the same, when you want a friend who will stand by you and sympathize with you, and be true to you in all kinds of weather, enlist one of the small boys."

TIME ENOUGH.

Two little squirrels, out in the sun,
One gathered nuts, the other had none.
"Time enough yet," his constant refrain,
"Summer is still only just on the wane."

Listen, my child, while I tell you his fate;
He roused him at last, but he roused him too late,
Down fell the snow from the pitiless cloud,
And gave a little squirrel a spotless white shroud.

Two little boys in a school-room were placed:
One always perfect, the other disgraced.
"Time enough yet for my learning," he said,
"I will climb, by and by, from the foot to the head."

Listen, my darling: Their locks have turned gray,
One as a governor sitting to-day;
The other, a pauper, looks out at the door
Of the alms-house, and idles his days as of yore."

Two kinds of people we meet every day:
One is at work the other at play,
Living uncared for, dying unknown—
The business hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I long to impart is your thought;
Answer me this and my story is done,
Which of the two would you be, little one?

—*The Methodist.*

THE FAVORITE TREES OF BIRDS.

BY MARY B. WHITING.

About our home is a hedge of Norway spruces, planted some forty years ago, and now reaching, green, brave, and tall, up toward the cold New England sky.

From early spring until late Fall, warblers, flycatchers, and sparrows of every variety seen in the Eastern States, visit the larch and spruce trees, apparently to eat the seed and gum. Here the finches and cedar-birds are at home, and chick-a-dees are always to be found in the winter.

Catbirds and robins build in the spruces. I can think now of eight robins' nests built in the hedge during the past year, but the building of a robin in any tree does not prove that they are particularly partial to it. They have a nest apiece in a crab-apple, a maple, a tulip, and a pear tree. That in the crab-apple is four feet from the earth, that in the tulip is forty.

Year after year, a pair of Baltimore orioles come to our willow tree and build, choosing it in preference to surrounding elms. In a neighbor's yard there is a genuine Baltimore oriole's nest in a fork of a maple. The bird was weaving her pretty home in the orthodox way—pendent from an elm branch—when she became entangled in the warp and woof of the fabric, and was cut out, after vigorous protests, by our kind neighbor. For last spring, at least, she chose to frame a simpler, more stable nest. The orioles are particularly fond of the blossoms of the *pirus japonica*, and of the wistaria. Every morning last spring they gathered in a vine trained over my window, and awoke me by their short conversational notes, as they shook off the blossoms.

The creepers and woodpeckers throng to the chestnuts and oaks and visit the pear trees. The humming-birds may be seen from five o'clock in the morning to late twilight hovering about the larch trees, often alighting to plume themselves among the cones, which they closely resemble in size. These birds always come to dwarf horse-chestnut trees when they are in blossom, and I have noticed that year after year the tiny thrush explores the roots of these shrubs, apparently searching for some grub peculiar to the tree. In the Spanish horse-chestnut trees the white-eyed vireos build, though they seem more partial to alders. That the crow builds in the maple, and the blue bird in the apple, everyone knows, but the larch and spruce trees certainly attract the greatest variety of interesting birds of any trees in this vicinity.

But let him who owns spruce trees beware of striped red squirrels. The little rogues eat the cones and all the young tips of the branches, then build in the evergreen tops and store their nests with every pear and nut they can steal. Every spring they chucker at the robins, it is whispered that they rob red-breasts' nests, and the old colored factotum gets his gun in order to shoot them; but the winter snows show just as many tiny tracks under the spruces, which say, plainly and defiantly, "Red Bunnie: His Mark."

AN UNKNOWN HERO.

Deep down in a mine in Wardley Colliery, Newcastle, England, there is a brave boy who deserves to be called a hero. In a situation of sudden peril he used precautions which prevented a dreadful explosion, simply by behaving with courage and presence of mind.

He noticed that his lamp flared up, a sure sign of the presence of dangerous gas. Had he hastily rushed away, his light might have burst through the wire gauze which surrounds a miner's lamp, and setting fire to the gas, caused a heart-rending accident.

The lad did nothing so silly. When questioned by the superintendent as to how he had found out that there waa gas in the neighborhood where he was at work, he replied, "Because my lamp flared."

"And what did you then?" asked the gentleman.

"I took my picker, and pulled down the wick, but the lamp still flared."

"Well, my boy, how did you manage then?"

"Why, I put the lamp inside my jacket, and covered it up tight, and the light went out."

Of course the lamp could not burn without air. To think of the right thing to do, and then promptly to do it, boys, that is what makes the difference between a common man and a hero. This little fellow, whose name is not mentioned—Mick, or Ted, or Jack—has in him the making of a grand man, cool, resolute, and clever.

Fortunately there was an overseer near him; who, when he heard from the lad about his lamp, went bravely through the gas, in total darkness, and set open a door, the closing of which had forced the gas into the mainways of the mine.

All honor to them both.—*Harper's Young People.*

Pleasantries.

A Boston man calls his wife Crystal, because she is always on the watch.

"What's the man yelling at?" asked a farmer of his boy. "Why," chuckled the youngster, "he's yelling at the top of his voice."

A large nose is a sign of character. If it has a turkey-red finish or a big knob on one side, it is a sign that character has gone on a protracted vacation.—*Lockport Union.*

Religious Intelligence.

At Home.

The Rev. George O. Barnes is holding revival services in Norwich, Conn.

The old Christ Church on Second street, Philadelphia, in which General Washington worshiped and Bishop White preached a century ago, has been thoroughly repaired and made as nearly as possible as it was one hundred years ago.

Among those who have recently entered the Union Theological Seminary in New York are two Nestorian deacons from Persia, who came to this country with the Rev. Peter Z. Easton, who has been a missionary in Persia. Their names are Isaac Joseph Dooman and Taroo Michaiel.

The report of the Treasurer of the American Board of Foreign Missions shows a total receipt of $651,976 84, of which but little over half—$348,374 80—came from donations; and an expenditure of $651,483 84, of which $614,455.79 have gone directly into mission work.

The Moravians, in their appeal for funds for the increase of missions, made the following interesting statement just before their late Jubilee: "In 1732 two men represented the Moravian Church among the heathen—now there are 322 missionaries in the service, and the sphere of labor embraces Esquimaux in Greenland and Labrador; Indians in North America and the Mosquito Coast of Central America; Negroes of Dutch and British Guinea and the West Indies; Hottentots and Kaffirs in South Africa; Tibetans in the Himalayan regions of Central Asia, and the Aborigines of Australia; in all nearly 75,000 souls. In what more appropriate way can we manifest our gratitude than by a strenuous effort to advance the kingdom of our blessed Lord and Saviour among the heathen?" The receipts have been for the past year about $5,000 in advance of the previous year.

The General Missionary Committee of the Methodist Episcopal Church held its sixty-fourth annual meeting on the 6th inst., at the rooms of the Methodist Book Concern, New York. Bishop Matthew Simpson was elected Moderator. The Treasurer's report showed that the receipts during the year from the Eastern Conferences were $437,208.89, and from the Western Conferences $254,457.12. The total receipts were $691,666.01, showing an increase over those of the preceding year of $66,002 12. The disbursements for the same period for foreign and domestic missions, office, and incidental expenses, and interest were $653,428.41. The total indebtedness on November 1, 1881, was $130,922 64, and on November 1, 1882, $102,579 04. It was decided that the amount of appropriations for the entire missionary work for the ensuing year should not exceed $750,000.

Abroad.

Montreal has a population of 140,747, of which 103,597 are Roman Catholics.

The Presbyterian Church of Canada is raising $100,000 to build churches for the immigrants who are pouring into Manitoba.

The United Presbyterian Church of Scotland is engaged in raising £3,000 for the repair of the church buildings in Jamaica.

Five men who were formerly Brahmin priests, are now engaged in Christian work in connection with the Santhal mission in India.—*Christian Weekly.*

General Booth, of the Salvation Army, proposes to send a contingent to India, under the command of Judge Tucker, to attack the strongholds of Hindooism.

The drain of emigration from Germany has had its effect upon the Baptist Church of Germany, it having lost through that movement 1,897 members last year. There are 28,000 left.

Nine stations and forty-one out-stations in Ashantee, in the Gold Coast, have been occupied by Swiss missionaries. The members of the congregation, including children, now number nearly 5,000.

Sixteen years ago there were but 40 known Christians among the Telegoos in India; now there are 20,000. They have 80 native pastors, 150 teachers, and ten Bible readers, and a Theological Institute with 175 students.

The Maori Christians of New Zealand are very active in supplying churches for themselves. Six new churches, all built at their own expense, were opened in different districts last year, and three or four others are in progress.

The old slave-market of Zanzibar, where formerly 30,000 slaves were sold annually, has been transformed into mission premises, with a church, mission-house and school, under the charge of the Universities Mission to Africa, started in 1859 at the suggestion of Dr. Livingstone.

The Pope has entrusted to Mr. Errington an autograph letter to Queen Victoria, cordially thanking her for the interest shown in the welfare of the Catholics throughout her dominions, and for the religious freedom enjoyed under the British Government. The Pope has also forwarded presents to the Queen through Mr. Errington. Mr. Errington will return to Rome before Christmas.

DRESS GOODS AND NOVELTIES AT WANAMAKER'S.

Embroidered — cashmere dress-patterns at $15, such as are not likely to be matched anywhere for less than $25.

We have been more successful in dress embroideries for two seasons now than any other house in Philadelphia; that is, we had them first; we have had altogether the best, the most of them, and the lowest prices; and now we are beating ourselves. These at $15 are about on a level with what we have had at $25; better than some; not quite so good as others. The cashmere itself is worth 60 cents a yard. The embroidery is not of floss, but of twisted silk, generous and beautiful.

Nine colors and black.

Third and fourth circles, south entrance to main building.

More novelties in linen handkerchiefs now than at any one time within two years, may be. There has been a dearth of notably new designs; that is, the new have been not very new; the resources of handkerchief printers have seemed to be exhausted. We said so a year ago, you may remember.

There's quite a revival now. There's other handkerchief news too, quite as welcome to the majority of buyers.

Outer-circle, south entrance to main building.

A $5 blanket, of large wool woof and fine cotton warp, weighs 5¼ to 5½ pounds. The next heaviest that we hear of at the price, weighs 4¾ pounds. The difference in weight is the proper measure of the difference in value of the two.

We quote this only as an illustration. We are not aware that this particular blanket is better worth its price than a dozen other blankets.

North of City-hall-square entrance.

Christmas cards are beginning. The variety is so great that we can't possibly show all at one time. Nobody knows when will be the best time to choose. We shall keep up an assortment of about 1,000 all the season through; but it will change from week to week. More room later.

South of Thirteenth-street entrance.

Do you know where the fine laces are now-a-days? Trade in the more costly goods of all sorts is slow to shift. It clings to a house that once gets it. It waits for a new merchant to decidedly deserve it, before it seeks him out. But it does change in time.

A year ago last summer our buyer of laces went to Europe with his eyes wide open. Last summer he went over again, and this time with a big pocket-book. We couldn't have sold such laces two years ago.

Third circle, southwest from centre.

Dogskin $1.25, 3-button gloves for $1.

West of Arcade, 1313 Chestnut; seventh counter.

Silk-damasse-upon-cotton hose. No, it isn't embroidered. $2.35 and $2.50.

West of Arcade, 1313 Chestnut, eighth and ninth counters.

MORLEY'S striped merino undershirts and drawers; five patterns; $4 each.

West of Arcade, 1313 Chestnut, west counter.

JOHN WANAMAKER.

Chestnut, Thirteenth and Market Streets, and City-hall square.

BLAIRSVILLE, PA., Ladies' Seminary. Rev. T. R. Ewing, Prin'l.

NEW ENGLAND CONSERVATORY OF MUSIC.

Schools in all departments, Instrumental and Vocal, under the ablest Professors, in classes and private. Low Rates. Collateral advantages. Cost nowhere else to be obtained in the country. Students may here pursue their studies in connection with music, in all the **DAY & EVENING** branches, common and higher, including Sciences, Mathematics, English Literature, Physiology, History, Political Economy, Mental Science, Moral Philosophy, Latin, etc., etc., etc.

ENGLISH taught by the best native teachers, including French, German, Italian, and Spanish. D. M. Berlitz, Principal.

LANGUAGES

ELOCUTION. Including Vocal Technique, Elocution, Rhetorical Oratory, Dramatic Art, Lyric Art, and Opera. The course of instruction is systematic and thorough. S. R. Kelley, Principal.

FINE ARTS. Drawing, Painting, Modelling and China Painting, and Painting from Life in Oil and Water Colors under MARY E. CARTER, Wm. Briggs and others. WALTER SMITH, Principal.

PHYSICAL CULTURE taught by a practical lady teacher, who thoroughly understands the science. Classes for ladies, also for young girls, with special care to their growing needs.

VIOLIN Classes for beginners, under best teachers, for $5.00 for twenty lessons. Advanced classes at $15 and $20. Also, Lessons on all Orchestral and Band Instruments.

HOME. Best accommodations for lady students, Rooms, Board and Instruction in the elegantly furnished Director, Preceptress, Resident Physician, Superintendent of Physical Culture, Physician and Matron, reside in the building, in the very heart of Boston, *confessedly the musical and artistic centre* of America. Class accommodations for 3000 lady and gentlemen students. Unparalleled free advantages. Lowest Rates. Next term commences Nov. 27. Non-resident students and teachers can obtain lunches in the CAFE. NEW ENGLAND CONSERVATORY OF MUSIC, Franklin Square, Boston.

E. TOURJÉE, Director.

SINGING CLASSES!

NEED GOOD BOOKS. EXAMINE THE BEST!

160 pages. Popular! **SONG MAGIC!** 50c. per copy. $5. per doz.

192 pages. A favorite **STAR SINGER;** 60c per copy. $6 per doz.

The best Teachers use these book. Send price for sample copy. Sample pages **FREE.** Address.

S. W. STRAUB, Publisher Chicago.

Choirs—Look for ANTHEM TREASURES adv. in next issue.

No Risk; Yet a Solid 10 per Cent.

RARE CHANCE.

RAPID ACCUMULATION, NO HAZARD.

Can Handle Sums, Large or Small.

Sold as English Consols or U. S. Bonds.

For Trustees, Guardians, Clergymen, Teachers.

A Golden Opportunity.

For Circular, address the

CENTRAL ILLINOIS FINANCIAL AGENCY, Jacksonville, Ill.

LANDRETH'S SEEDS

THE BEST. DAVID LANDRETH AND SONS, 21 and 23 South Sixth Street, Philadelphia.

JAMES PYLE'S PEARLINE

The BEST COMPOUND EVER INVENTED FOR **WASHING CLOTHING,** and everything else, in Hard or Soft Water, without danger to fabric or hands.

Saves Labor, Time, and Soap, amazingly, and is of great value to housekeepers. Sold by all Grocers—but see that vile Counterfeits are not urged upon you. PEARLINE is the only safe article, and always bears the name of JAMES PYLE, New York.

American Composers.

As regards musical compositions of note, America is undoubtedly young. A great deal has, however, during the last few years, been accomplished. The follow are all by native composers:

Zenobia. ($2.00) By S. G. Pratt. A grand Opera of much merit.
St. Peter. ($1.60) By J. K. Paine. A well known Oratorio.
Redemption Hymn. (30 cts.) By J. C. D. Parker. A short, but complete and impressive work.
Christmas. (80 cts.) By A. C. Gutterson. A sacred Cantata for Christmas time.
Fall of Jerusalem. (80 cts.) By H. E. Parkhurst. An impressive and musical Cantata.
40th Psalm (80 cts.) By Dudley Buck. A first class sacred composition.
Praise to God. ($2.00) By G. F. Bristow. An Oratorio. Noble words and music.
Belshazzar. ($1.00) By J. A. Butterfield. Grand and beautiful scenic Cantata.
Joseph's Bondage. ($1.00) By J. M. Chadwick. A spendid oriental sacred Cantata.
Christ the Lord. (80 cts.) By W. Williams. Easy Christmas Cantata.
Don Munio. ($1.50) By Dudley Buck. A legend of the crusaders, set to music.
Picnic. ($1.00) By J. R. Thomas. Will do (in-door) for a winter concert.
New Flower Queen. (75 cts.) By G. F. Root. New arrangement of a famous Cantata.
Burning Ship (80 cts.) and **Storm King** (38 cts.) By B. F. Baker. Easy and striking Cantatas.

OLIVER DITSON & CO., Boston.

J. E. DITSON & CO., 1228 Chestnut St., Phila.

MASON & HAMLIN ORGANS are certainly best, having been so decreed at every **Great World's Industrial Competition for Sixteen Years;** no other American organs having been found equal to any. Also **cheapest.** Style 109; 3¼ octaves; sufficient compass and power, with best quality, for popular sacred and secular music in schools or families, at only **$22. One hundred other styles** at $30, $57, $66, $72, $78, $93, $108, $114 to $500 and up. *The larger styles are wholly unrivaled by any other organs.* Also for easy payments. New illustrated Catalogue free.

PIANOS This Company have commenced the manufacture of **Upright Grand Pianos,** introducing important improvements; adding to power and beauty of tone and durability. *Will not require tuning one quarter as much as other Pianos.* **Illustrated Circular FREE.**

The MASON & HAMLIN Organ and Piano Co., 154 Tremont St., Boston; 46 E. 14th St., New York; 149 Wabash Ave., Chicago.

Illustrated Catalogue. Photograph and Lecture, 10c.

MAGIC LANTERNS AND VIEWS

Magic Lanterns and Slides WANTED.

AUTOMATIC CABINET. PLAY ANY TUNE.

ORGANS $5 Only

Musical Wonder Catalogue, FREE.

Harbach Organina Co., 810 Filbert St., Phila., Pa.

MAKE HENS LAY.

An English veterinary surgeon and chemist now traveling in this country, says that most of the horse and cattle powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint of food; sold everywhere, or sent by mail for 8 letter stamps. Send for circular.

I. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

MISSOURI TRUST CO.

Offers to customers the **SAFEST SECURITIES** in the market. Also makes a specialty of

SEVEN PER CENT.

FARM LOANS Secured by Deed of Trust. No court proceedings necessary for foreclosure. Interest paid semi-annually at CHEMICAL NATIONAL BANK, N. Y. **Safety proved by TEN YEARS' experience.** For full particulars and references address

O. A. CRANDALL, President, Sedalia, Mo.

IVINS, DIETZ & MAGEE,

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH,

WHITE CANTON MATTINGS,

FANCY

RED CHECK MATTINGS,

RUGS, MATS, &c.

NO. 52 SOUTH SECOND STREET,

AND

NO. 43 STRAWBERRY STREET,

Above Chestnut,

PHILADELPHIA.

First Street west of Second.

A full assortment of the latest styles at low prices.

CARPETS.

Fall Stock Now Ready.

The Largest, Richest and Most Varied we have yet Offered,

INCLUDING

ALL THE BEST MAKES,

BOTH FOREIGN AND DOMESTIC.

Also, a Choice Assortment of

ORIENTAL CARPETS and RUGS.

McCALLUM, CREASE & SLOAN,

1012 and 1014 CHESTNUT STREET

AGENTS WANTED! TO SELL THE RICH NEW BOOK TREASURY OF SONG

For the HOME CIRCLE. A rich volume of 300 best loved Gems of Song. *No competition!* Sale is immense! Eminent critics says: "*Replete with choice gems.*"—W. H. Doane. "*The book is superb.*"—J. H. Vincent, D. D. "*Deserving of great praise.*"—M. W. Whitney, the great basso. "*Full of genuine gems.*"—F. L. Robbins, D. D. "*Worth five times its price.*"—G. A. Peltz, D. D. It is a grand chance to coin money. For *Particulars and Terms,* address HUBBARD BRO., Philadelphia, Pa.

AGENTS! BOOK AGENTS!

SUNLIGHT AND SHADOW

By *John B. Gough*

We want 1000 more Agents to sell this famous book. Everyone laughs and cries over it. Tens of Thousands are now waiting for it. Ministers say "*God speed it.*" The temperance cause is now "*booming,*" and this is the best selling book *ever issued.* Now is the time to work for Holiday delivery. Send for circulars and see our *Special Terms.* A. D. WORTHINGTON & CO., Hartford, Conn.

$47 A MONTH and board in your county. Mener Ladies. Pleasant business. Address, P. W. ZIEGLER & CO., Box 80, Phila., Pa.

SEND FOR CATALOGUE.

THEOLOGICAL BOOK STORE.

H. B. Carner,

Formerly N. S. QUINEY, Successor to SMITH, ENGLISH & Co.

No. 710 Arch St., PHILADELPHIA.

WARNER BROTHERS CORALINE CORSETS.

The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets.

$10 REWARD will be paid for any corset in which the Coraline breaks with six months ordinary wear.

Price by mail, W. B. (coutill), $2.50; Abdominal, $2.00; Health or Nursing, $1.50; Coraline or Flexible Hip, $1.25; Misses', $1.00.

For sale by leading merchants.

Beware of worthless imitations boned with cord.

WARNER BRO'S., 272 Broadway, N. Y.

ALSO FOR THE **DWELLING**

A. J. WEIDENER CHURCH LAMPS

FINISHED IN BRONZE AND POLISHED BRASS. COLORS TO MATCH FURNITURE. MADE TO EXTEND TO TABLE WHEN IN USE. Perfectly Safe. SEND FOR DESIGNS, FREE.

A. J. WEIDENER, 36 S. Second St. Phila.

Agents Wanted for **DAYS** *of the* **SON of MAN.**

Dr. March's Great WORK Just Out.

The result of years of patient study and travel. A book to charm the young, delight the old, interest the student; a book for everybody. The style is elegant and forcible; the language pure and pleasing. Finely and appropriately illustrated, artistic binding. Commended by the press and clergy. Will sell on sight. A Rare Opportunity for Ladies, Ministers, Students, Teachers, and others wanting paying employment. Address J. C. McCURDY & CO., Philadelphia, Pa.

$72 A WEEK. $12 a day at home easily made. Costly Outfit free. Address TRUE & Co. Augusta, Maine.

$5 to $20 per day at home. Samples worth $5 free Address STINSON & Co., Portland, Maine

IT PAYS to sell our Rubber Printing Stamps. Samples free. J. M. MITTEN & CO., Cleveland, O.

1882. 1882.

LESSON HELPS AND PERIODICALS FOR SUNDAY SCHOOLS,

PUBLISHED BY THE

Reformed Church Publication Board,

REV. CHAS. G. FISHER, Superintendent,

907 Arch Street, Philadelphia.

GUARDIAN.

A monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the **Lessons and Comments,** or **Notes** for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.

Rev. J. H. DUBBS, D. D., Editor.

Single Copy $1.25 per year. Over 5 copies to one address, $1.00 per copy, one year.

SCHOLAR'S QUARTERLY.

The Sunday-school scholar's assistant in the study of the Lessons, containing the **Lessons and Comments,** or **Notes** for the Scholars. Issued Quarterly, four numbers a year.

One No., 5 cts. Single copy, one year, 20 cts. Over 5 copies to one address, 15 cts. each one year.

ADVANCED LESSON PAPER,

$7.80 a hundred, per year.

PRIMARY LESSON PAPER,

FOR THE SMALLER SCHOLARS. Illustrated. $7.80 a hundred, per year.

CHILD'S TREASURY,

An Illustrated Paper. Issued Monthly and Semi-Monthly.

Adapted to the wants of Advanced Scholars.

Rev. R. L. GERHART, Editor.

Single copy, monthly, 25 cts. Semi-monthly, 40 cts. per year. Over 5 copies, to one address, monthly, 15 cts a copy. Semi-monthly, 28 cts. a copy, per year.

SUNSHINE,

An Illustrated Paper for the Little Folks.

Issued Weekly, single copy, 35 cts. per year. Over 5 copies, 25 cts. a copy, per year.

All Subscriptions to be Paid in Advance.

ALL SENT POSTAGE PAID.

Specimen Copies Sent on Application.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, November 20.

COTTON.—Small sales were reported on a basis of 10⅜c. for middling; 10⅜c. for low middling, and 9⅜c. for good ordinary. Receipts: Gross, 826 bales; net, 120 bales.

FLOUR.—We quote supers at $3@3.37; winter extras at $3 50@4; Pennsylvania family as $4.75@4.87, some fancy at $5; Ohio and Indiana do. at $5@5.75, chiefly $5.25@5.50; St. Louis and Southern Illinois do. at $5.25@6; winter patents at $6 25@7; Minnesota bakers' extras clear at $5.50@5.75, and straight at $6@6.25, and do. patents at $6.75@7.50. Rye Flour was steady at $4.25@4.37 for Pennsylvania, the outside rate for choice. Buckwheat Flour was firmer under a better inquiry, stimulated by colder weather. We quote at $3.25@3.60 ₰ cwt., as to quality, the latter for new process.

WHEAT.—Sales reported comprised 2400 bushels Delaware fultz track at $1.07@1.07½; 600 bushels long berry red in grain depot at $1.10; 600 bushels mixed in elevator at $1.06¾; car lots No. 2 red fresh in elevator at $1.07½; do. do. regular, $1.07¼, with $1.07¾ asked on call for November, but sales later of 5000 bushels at $1.07¼, the closing rate; $1.08⅜ bid and $1.08⅞ asked early for December, with sales of 5000 bushels later at $1.08⅜, which was asked at the close; $1.10⅜ bid and $1.10¾ asked early for January but closing at the open Board at $1.10⅝ bid and $1.10⅞ asked, with $1.12 bid and $1.12⅜ asked for February.

CORN.—Sales of 1800 bushels No. 3 in grain depot at 81½c.; 600 bushels steamer do. at 82c.; 600 bushels damp new Delaware on track at 65c.; 1800 bushels sail mixed low and good at 83@83½c.; 5000 bushels sail high mixed and yellow in grain depot at 84c.; 1200 bushels yellow do. at 84½c., with 84¼c. asked on call for November sail mixed in elevator, but offered after Board at 82½c., with 82½c. the best bid; 10,000 bushels December at 67⅜c., which was bid, with 67⅝c. asked at the close; 63½c. bid and 63⅝c. asked at the close for January; 10,000 bushels February early at 62c., with that bid and 62½c. asked at the close.

OATS.—Sales of 6000 bushels in lots on a basis of 44@44½c., chiefly 44½c. for No. 2 mixed; 49½@50c. for No. 3 white, and 50½@51c. for No. 2 white, with 48c. bid and 50c. asked for November 2 white; 47½c. bid and 47⅔c. asked for December and January, and 47½c. bid and 48c. asked for February.

RYE was dull at 70c. for prime, but supplies were very small.

SUGARS.—Raw were very quiet, and the market merely nominal on a basis of 7 5-16c. for fair to good refining muscovados. Refined were quiet at 9c. for granulated, 8⅞c. for mold A and 8⅝@8⅝c. for standard A.

PROVISIONS.—We quote Mess Pork at $22@22.50; shoulders in salt, 9½c.; do. smoked, 11@11¼c.; pickled shoulders, 9⅝c.; do smoked, 11¼@11¾c.; pickled bellies, 12½@12⅝c.; do. smoked, 15@15½c. Loose butchers' Lard, 12c.; prime steam do., scarce, $12.75; city kettle do., 13c. Sweet pickled Hams, 13½@13⅝c.; smoked do., 14½@15½c. Dried Beef, 13@15c.; Beef Hams, $18.50@19, as to brand; extra India mess Peef, $28.50@29 f. o. b. City Tallow 8c., and Oleo Stearine, dull at 10¼c.; Lard do., 12⅜c.

BUTTER.—We quote creamery extras at 36@37c.; do. fair to prime at 32@36c.; Bradford county fresh tubs at 33c.; selections higher; New York do. do. at 31@32c.; do. firsts, 28@30c.; Western dairy extras, 28@30c.; do. firsts, at 24@26c.; rolls, fancy, 25@28c.; good to prime, 20@23c.; grease and scrapings at 5@8c., and medium shipping grades, 14@16c.; prints, fancy, 39@40c.; do. firsts, 33@36c.; do. seconds, 27@30c.

LIVE POULTRY.—We quote Live Chickens and Turkeys at 12@13c.; Dressed Turkeys at 14@16c.; do. Chickens dry-picked at 13@15c., and scalded at 12@13c.

EGGS.—We quote Pennsylvania and other near-by extras at 32@33c., the latter for small lots; Western strictly choice at 31c.; do. fair at 30c.; ice-house stock, 26@29c., and limed at 27c., with occasional sales of fine brands at 28c.

CHEESE.—We quote New York full cream at 13½c. selections, 13½c.; do. fair to good, 12½@13c.; Ohio flat fine, 12¾@13c. do. fair to good, 11½@12½c.; Pennsylvania part skims, 7½@9c.; do. skims choice, at 6@7c.; do. rejected, 3@5c.

PETROLEUM.—The market for refined was dull and weak, closing fully ⅛c. lower in absence of demand for export. Quotations were 7⅞c. for ordinary test in barrels, 7⅞c. for "70 Abel" test, and 11c. for do. in cases.

HAY AND STRAW.—We quote choice Timothy at $16.50@17; fair to good do., $15@16, and inferior and damaged, $10@12. Rye Straw dull at $13.50@15 for straight, with and without wood.

SEEDS.—Clover was a shade firmer at 9@9¼c. per lb. for good and prime. Timothy was dull and unchanged at $1.75@2 per bushel as to quality. Flax was nominally firm at $1.28@1.30.

FEED.—Sales of 3 cars prime winter Bran track at $16.65@17; 13 cars fair white Middlings at $18, and 1 car good do. do. at $20.50.

Live Stock Prices.

The receipts for the week were: Beeves, 3,500; sheep, 13,000; hogs, 6000. Previous week: Beeves, 5000; sheep, 17,000; hogs, 5000.

BEEF CATTLE were active and ½c. higher during the early part of the week, but on the close the market was dull and prices were barely steady. Quotations: Extra, 6½@6⅝c.; good, 6@6⅜c.; medium, 5@5⅜c; common, 4@4⅜c.; fat cows, 3½@4½c.

DRESSED BEEVES were active and closed at 7½@9⅜c., the former rate for low Texans and cows, while Western dressed were inactive at 7@9c. Sales last week: Thomas Bradley, 105 head Western dressed, 7@9c.; do. do. 110 head city dressed, 8½@9½c.; C. S. Dengler, 136 head do., 8@9½c.; A. A. Boswell, 148 head do, 7½@9c.: J. F. Lowden, 53 head do., 8@9c.; Harlan & Bro., 94 head do., 8@9½c.; W. H. Brown, 157 head do., 7@9c.; H. G. Beekman, 67 head do., 7½@9. Dressed Sheep were active. Samuel Stewart sold 1023 head at 6½@9c., and 120 head dressed lambs at 8@10c.

Hogs were active and prices were ½c. off, with sales of sloppers as low as 9½c. Quotations: Extra Chicago, 10½@11c; good, 10¼@10½c.; medium, 9¾@10c.

MILCH Cows were too high for buyers, being held at $40@80, with no extra graded here.

SHEEP.—Although the receipts were less than last week, the market was unsteady. All low grades of sheep and lambs were dull, and poor stock ewes were wanted only for butchering purposes, while fat ewes were taken at full prices. Extra wethers readily disposed of at an advance of ½c., with sales of 50 head of 135-lb wethers at 6c. Quotations: Extra, 5¾@6c.; good, 5@5½c; medium, 4¼@4¾c.; fair, 3½@4c.; common, 2½@3½c.; fat ewes, 4½@5c.; stock, 3¾@4¼c.; Chester county lambs, 6@7½c.; Western lambs, 4@6½c.; veal calves, 7@10c.; York State calves, 4@4½c.

Valuable and Convenient. BROWN'S BRONCHIAL TROCHES are widely known as an admirable remedy for Bronchitis, Hoarseness, Coughs and other troubles of the Throat and Lungs. They contain no hurtful ingredients, but may at all times be used with safety. *Sold only in boxes.* Price, 25 cents.

Among the most important announcements of the season is that of a new and extensive work by Mr. Charles L. Brace, to be called "Gesta Christi," a history of human progress as affected by Christianity. It aims to show the practical effects of Christianity on the laws and morals of the world; it treats of the position of woman in the various ages, of slavery, serfdom, parental rights, the duel, torture, private wars, the distribution of property, temperance, chastity, and many other like themes, and will contain a vast amount of useful and helpful knowledge of these great subjects. It is likely to be one of the most effective Christian apologetics of the age. A. C. Armstrong & Son, publishers, New York.

Send to Shaw, Applin & Co., Boston, Mass., for Catalogue of Church Furniture.

$66 a week in your own town. Terms and $5 outfree. Address H. HALLETT & Co., Portland, Maine.

44th Season
22d Year.

The present autumn is the 44th season of Oak Hall. From the day our doors were opened we have been keeping strict faith with the people, and we therefore expect the statements we now make to be accepted.

One Million Dollars

is the value of our present stock of clothing and materials for men and boys' wear. Never in the history of the clothing trade has there been so large a venture in a single store. The stock is

Absolutely Complete

in styles and sizes. Every man or boy of regular shape can be fitted, all tastes can be pleased, and every reasonable idea of price can be satisfied. Our

Great Manufacturing Organization

goes on without interruption to supply all deficiencies. Besides all other work we are new putting in stock from 1200 to 1500 new overcoats every week. By giving the

Best for the Least Money

and keeping the greatest stock of clothing in America, we expect to command the trade of all the country about Philadelphia.

Our new catalogue will be sent by mail when requested.

Wanamaker & Brown,

Oak Hall,
Sixth and Market Streets,
Philadelphia.

P. S. Balloon News.

The many thousands of visitors that witnessed the ascent of the Oak Hall balloons during the Bi-Centennial Celebration may be interested to know what became of them.

No. 20.—Left Oak Hall Tuesday, October 24, at 11.55 A. M. Captured the same day near Union Mills, N. J., by Clayton D. Gaunt.

No. 24.—Left Oak Hall Wednesday, October 25, at 12.10 P. M. Captured at sea, at 7 A. M., October 27, in latitude 39° 10; longitude, 73° 45; by Captain John I. Moule, of the schooner F. E. Hallock, from Philadelphia, for Albany, N. Y.

No. 22.—Left Oak Hall Thursday, October 26, at 1 P. M. Probably went to sea, with a stiff westerly breeze. Not heard of yet.

No. 23.—Left Oak Hall Friday, October 27th, at 2.30 P. M. Captured near Freehold, N. J., on same day by Horatio Clayton.

THE STANDARD HELP FOR THE INTERNATIONAL LESSONS FOR 1883 IS THE SUNDAY-SCHOOL WORLD,

a monthly magazine of 32 pages, containing expositions by the Rev. JOHN HALL, D. D., New York, and other articles by writers of recognized ability.

In order that all who subscribe for the SUNDAY-SCHOOL WORLD for the year 1883, before the end of January, 1883, may begin the study of the Lessons for that year with a help which every one should have,

THE DICTIONARY OF THE BIBLE,

edited by the Rev. PHILIP SCHAFF, D. D., LL. D., especially for the American Sunday-School Union, and containing 958 pages, with upwards of 400 pictorial illustrations and 12 beautifully colored maps, and which is sold at $2.50 alone, will be sent by mail, postage paid, as follows, viz., on receipt of

$2.50—One Dictionary and one copy of the Sunday-School World for one year.

$4.90—Two Dictionaries and two copies of the Sunday-School World for one year.

$10.50—Five Dictionaries and five copies of the Sunday-School World for one year.

NOTICE.—The above offer will not be continued after January 31, 1883.

ROBERT RAIKES LIBRARIES.

Where can better or cheaper books be had than these in the ROBERT RAIKES LIBRARIES, of which three sets have been published by the AMERICAN SUNDAY-SCHOOL UNION? Each set consists of ten 16mo books, containing nearly 2000 pages, and the three sets contain 6000 pages. The price of each set is $1.00, which covers the postage.

The American Sunday-School Union,
1122 Chestnut Street, Phila.
10 Bible House, New York.

EARPHONES make the DEAF hear. Send stamp for circular. Prof. S. North, Syracuse, N. Y.

A SODA CRACKER.

FIRST CLASS. MODERATE PRICE.

We offer the Public a strictly First Class Biscuit—light, tender and delicious, and what is very important, THOROUGHLY BAKED! In other words, a good, honest Cracker free from adulteration.

We want you to know what our Goods are like; after that we are confident you will use them. We pack our Crackers in *wood*—barrels and boxes, and sell them at a reasonable price. Experience teaches us to discard paper or paste-board packages, as they spoil the goods.

Ask your Grocer for the "LACKAWANNA EXTRA SODA," and insist upon getting them, and we will guarantee that you will be well satisfied.

THE WESTON MILL CO.
Proprietors of the
Lackawanna Steam Biscuit Bakery,
SCRANTON, PA.

A. G. CLEMMER & CO.

PIANOS.

We call particular attention to the Hallet & Davis Upright Pianos for those desiring the finest possible instrument. Ivers & Pond's Pianos are much appreciated by vocalists. George Woods & Co., and Clough & Warren Parlor, Chapel and Pedal Organs at moderate prices and on easy terms. These Organs are so well known as to make comment unnecessary. We sell a very fine, reliable organ at $65. A. G. CLEMMER & CO., 1300 & 1302 Chestnut Street, Philadelphia, Pa.

ORGANS.

RIGGS & BROTHER
AMERICAN WATCHES
221 WALNUT, COR. DOCK ST.
PHILADELPHIA.
WATCHES & JEWELRY REPAIRED.

JUST READY!
[THE BOOK OF THE YEAR.]
A FAMILY FLIGHT
OVER EGYPT AND SYRIA.
BY REV. EDWARD E. HALE, AND MISS SUSAN HALE.
Uniform with
A Family Flight Through France, Germany, Norway, and Switzerland.
Over 200 Illustrations. Finest Paper. Clear Type. Cloth $2.50 Extra Cloth, Tinted Edges, $3.00. For sale by all Booksellers.
Boston: D. Lothrop & Co. Publishers, 32 Franklin Street.

STEEL CASTINGS

From ½ to 15,000 lbs. weight, true to pattern, of unequaled strength, toughness, and durability. 20,000 crank Shafts and 15,000 Gear Wheels of this steel now running prove its superiority over other Steel Castings. Send for circular and price list.
CHESTER STEEL CASTINGS CO.,
407 Library Street, Philadelphia, Pa.

WINTER CLOTHS.

SEAL SKIN CLOTHS AND PLUSHES.
SEAL SKIN CLOTHS AND PLUSHES.
These goods combine three desirable qualifications—Beauty, Durability and Richness—and are appropriate for garments or trimmings. The grades vary from $3 to $30 per yard; 50 inches wide.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

RIDING HABIT CLOTHS.
RIDING HABIT CLOTHS.
Correct fabrics in all shades.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

SILK CLOAKINGS.
SILK CLOAKINGS.
Mattelasse Cloakings in quaint, beautiful designs for Elegant Wraps. Rare goods of very fine texture.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

LONDON STOCKINETTES.
LONDON STOCKINETTES.
English "Jersey" Cloths in several grades.
BLACK, GREEN,
NAVY OLIVE,
BROWN OXFORD.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

LADIES' SUITING CLOTHS.
LADIES' SUITING CLOTHS.
Plain Cloths (54 inches wide), $1 to $1.25 per yard.
Twilled Cloths (54 inches wide), $1.25 and $1.50 per yard.
French Tricote, Amazon, Elastique and Serge Cloths.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

LADIES' ULSTER CLOTHS.
LADIES' ULSTER CLOTHS.
Pretty new style of English manufacture for Ulsters and Coats at very low prices.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

VICUNA CLOAKINGS,
VICUNA CLOAKINGS,
handsome fabrics, in desirable shades of green, olive, wine, brown and bronze.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

CLOTHS IN RICH HUES.
CLOTHS IN RICH HUES.
For Children's Garments. Brilliant shades of Scarlet, Ochre, Brown, Green and Garnet. Beautiful textures, appropriate for the prevailing fashions.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTA STREETS.

FRENCH WORSTED COATINGS.
FRENCH WORSTED COATINGS.
Gentleman's fine Coatings in Diagonals, Tricot, Baskets, Bird-eye and Fancy Designs.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

SCOTCH SUITINGS AND CHEVIOTS.
SCOTCH SUITINGS AND CHEVIOTS
Large lines of Imported Suitings and Cheviots in late styles for Gentlemen's Wear.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

AUSTRIAN FANCY SUITINGS.
AUSTRIAN FANCY SUITINGS.
Large selections of stylish Gentlemen's Suitings for Winter Wear.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

TUCUSER CASSIMERES.
TROUSER CASSIMERES.
English, French and American Cassimeres, of desirable styles for pantaloons.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

ELYSIAN OVERCOATINGS.
ELYSIAN OVERCOATINGS.
Large assortments of Blacks, Blues, Grays and Mixtures.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

BOYS' SUITINGS AND OVERCOATINGS.
BOYS' SUITINGS AND OVERCOATINGS.
Rare bargains in several lots of good styles durable fabrics, especially appropriate for boys' wear.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

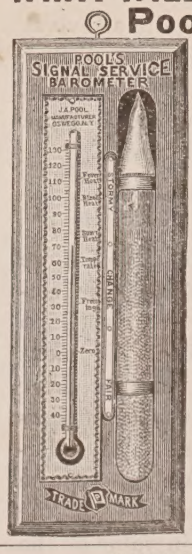
CLOTHS FOR
SHOE TOPS, DRAPERIES,
HORSE BLANKETS, UPHOLSTERY,
LAP COVERS, TABLE COVERS,
BILLIARD TABLES, POOL TABLES.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

HEAVY CLOAKINGS.
HEAVY CLOAKINGS.
SICILLIENNE, FANCY FIGURED
DIAGONAL, PLAIDS and
BASKET, LIGHT SHADES.
in attractive variety and at desirable prices.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

QUILTED AND PLAIN LININGS,
QUILTED AND PLAIN LININGS,
for Ladies' Coats, Dolmans and Wraps.
SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STREETS.

SNODGRASS, MURRAY & CO.,
CLOTH HOUSE,
Market and Ninth Streets, Philadelphia.

WHAT WILL THE WEATHER BE TO-MORROW
Pool's Signal Service Barometer



OR STORM GLASS AND THERMOMETER COMBINED, WILL TELL YOU!

It will detect and indicate correctly any change in the weather 12 to 48 hours in advance. It will tell what kind of storm is approaching, and from what direction—**invaluable to navigators. Farmers** can plan their work according to its predictions. **Saves 50 times its cost** in a single season. Has an accurate thermometer attached, which alone is worth the price of the combination. This great **WEATHER INDICATOR** is endorsed by the most eminent Physicians, Professors and Scientific men of the day to be the **BEST IN THE WORLD!** The Thermometer and Barometer are put in a nicely finished walnut frame, with silver plated trimmings, etc., making it a beautiful as well as useful ornament. We will send you a sample one, *delivered free*, to your place, in good order, on receipt of **$1**, or six for **$4**. **Agents** are making from $5 to $20 daily selling them. *A trial will convince you.* Order at once. **It Sells at SIGHT!** Just the thing to sell to farmers, merchants, etc. Invaluable to everybody. U. S. Postage Stamps taken if in good order, but money preferred. **Agents wanted everywhere.** Send for Circular and Terms. Address all orders to **OSWEGO THERMOMETER WORKS,** (*Largest establishment of the kind in the world*) **Oswego, Oswego Co., N. Y.**

We refer to the Mayor, Postmaster, County Clerk, First and Second National Banks, or any business house in Oswego, N. Y.

Write your Post Office, County and State plainly, and remit by money-order, draft on New York or registered letter, at our risk.

This will make a Beautiful and Very Useful Present.

READ WHAT THE PUBLIC SAY ABOUT IT.

I find Pool's Barometer works as well as one that costs fifty dollars. You can rely on it every time. CAPT. CHAS. B. ROGERS, Ship "Twilight," San Francisco.

Barometer received in good order, and must say that the Instrument gives perfect satisfaction in every respect. It is neatly made and wonderfully cheap at two dollars. GEO. B. PARSONS, M. C. R. R. Office, Detroit, Mich.

Pool's Barometer has already saved me many times its cost, in foretelling the weather. It is a wonderful curiosity and works to perfection. F. J. ROBERTSON, Milwaukee, Wis.

BEWARE OF WORTHLESS IMITATIONS. None genuine without our Trade Mark, and Signature of J. A. Pool, on back of Instrument as below:

J. A. Pool TRADE MARK.

Every instrument **warranted** *Perfect* and *Reliable*. Size 9¼ inches long 3¼ wide. If not satisfied on receiving the instrument, return it at once and we will refund your money. Please state where you saw our advertisement.

[Established 1848.]
MORGAN & HEADLY
IMPORTERS OF
DIAMONDS
AND OTHER
PRECIOUS STONES.
TENTH & CHESTNUT STS.
(Mutual Life Building.) Philadelphia.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY, Troy, N. Y.
Manufacture the finest grade of BELLS. Greatest experience. Oldest workmen. Largest trade. Special attention given to CHURCH BELLS. Illustrated Catalogues sent free to parties interested.

MENEELY BELL FOUNDRY.
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.
MENEELY & CO., WEST TROY, N. Y.

BARLOW'S INDIGO BLUE
The Family Wash Blue.
For sale by Grocers.
WILTBERGER, Prop'r.
233 N. Second Street, Phila'a.

WANTED
A Cook at St. Paul's Orphan Home. Address
REV. P. C. PRUGH, Supt., Butler Co., Pa.

AMOS HILLBORN & CO.,
FURNITURE, BEDDING, &c.,
In Stock, and made up to order from special designs. A full line of
CURTAINS & COVERINGS.
21, 23, & 25 N. TENTH ST.,
FACTORY, 912 and 914 RACE STREET,
PHILADELPHIA.

HALE & KILBURN MANUF'G CO.
48 & 50 N. Sixth Street, PHILADELPHIA.

A Full and Complete Assortment of FINE
FURNITURE!
LATEST STYLES AND RICHEST DESIGNS!
Parlor and Chamber Suits, Hall Stands, Wardrobes, Cheffonnieres, Sideboards, Extension Tables, Etc.
Every needed article of Furniture for use and adornment.
QUALITY NOT EXCELLED anywhere. PRICES REASONABLE. ALL GOODS WARRANTED as represented.

FIRST-CLASS
UPHOLSTERY!
In all its branches. Mattresses, Pillows, Etc.
Estimates given and work MADE TO ORDER from NEW DESIGNS, in the shortest possible time.
Manufactory connected directly with our salesroom. Also sole makers of PATENT FOLDING BEDSTEADS, PATENT PORTABLE WASHSTANDS, PATENT COMMODES, AND OTHER PATENTED FURNITURE SPECIALTIES.